AL-ASMĀ'UL-ḤUSNĀ

اَلْأَسْمَاءُ الْحُسْنَى

The Duties and Qualities of Allāh

M. R. Bawa Muhaiyaddeen (ق)

A'ūdhu billāhi minash-shaitānir-rajīm.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God,
the Most Compassionate, the Most Merciful.

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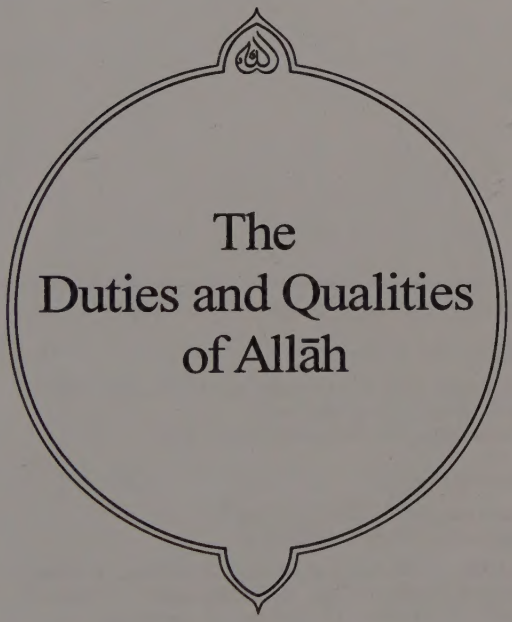

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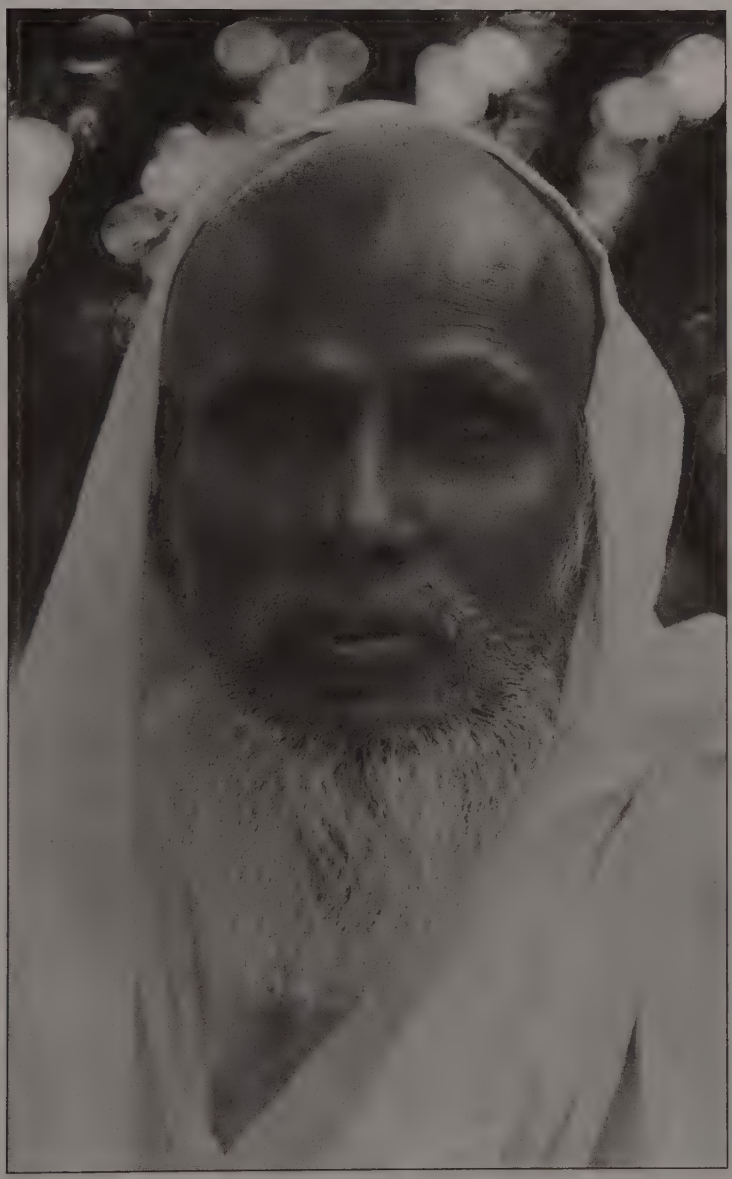

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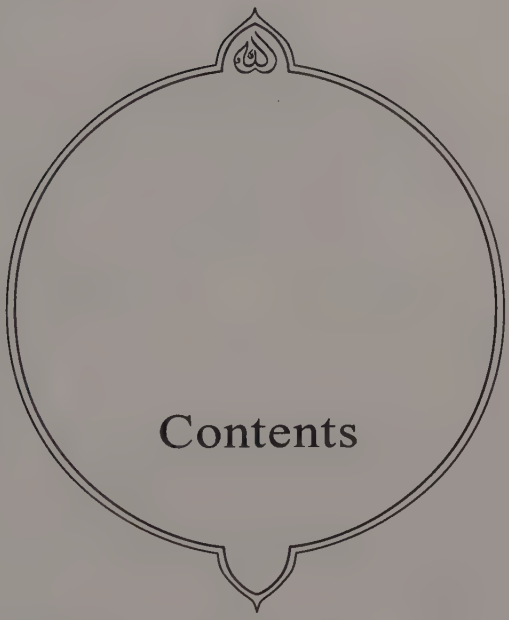

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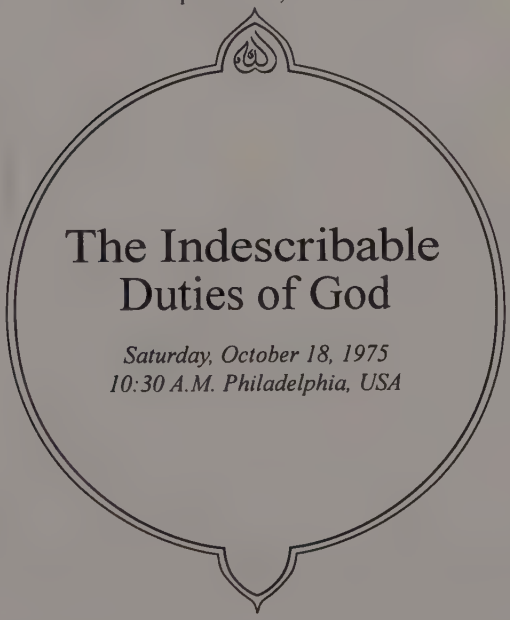


The Indescribable Duties of God

Saturday, October 18, 1975
10:30 A.M. Philadelphia, USA

I gave the actual explanation [of God's duties] in Jaffna. These are just a few small and ordinary words spoken about God and God's duties regarding the section that is the Hundred Divine Names—the Hundred Beautiful Names, al-Asmā'ul-Husnā.

We can never discover the entire extent of this section. It is indescribable: even if all the water in the oceans were turned into ink, even if all the wood in the world were made into pens, and even if we could begin to write, we could never finish.

Such is the Power of God!

This is something that is known as His grace, something only God possesses. His story cannot be written, yet His qualities and the duties He performs exist within that grace as an immeasurable particle, a miniscule thing.

This world is just a *nuqtah:* all the eighteen thousand universes are a mere dot. The eighteen thousand universes are but one point, one *nuqtah,* of His duties. This is what we see: creation. And it is not very much! If we were to divide that *nuqtah,* that dot, into tens and tens and tens and tens of millions of pieces, and if we were to take a small particle from among them, what is being given here would be but an infinitesimal point from that particle.

This is all that our wisdom understands, yet even those with more wisdom could not say any more. Those who are learned merely obey the wishes of their minds and understand accordingly.

This is the nature of God's duties. We are simply presenting a small point to the extent that our small wisdom can understand. Above and beyond that, each of us can only understand according to the level of wisdom we possess.

We are speaking only with the amount of wisdom that an ant has—a small ant, the smallest of the small ants, the tiny red ants that are called *nullān,* that are so small you cannot even see them crawling. This is being said by the wisdom of that kind of ant.

As for human wisdom, we cannot describe its limit: each person can know its extent only for him-

self. This treasury of wisdom is a wonder that appears according to the state in which each person exists, according to his thoughts and his mind.

When I answer a question, I will answer it according to the section from which the question emerges—however, that answer will not actually contain the entire meaning. It will not be the entire meaning, because I will speak according to the state in which that particular person exists. That is how the answer arrives. The same words will have a different meaning to a child in a different state. The same words will contain another point, and from there they will unfold into ever-expanding detail. If there is another child, something else will come for him. I will teach each child according to his own level.

You cannot presume that this is all there is. As your mind and your wisdom grow, as your wisdom and your purity grow and grow, many, many different meanings will be given. It cannot be set there.

He gives according to what the people are like at the time. That is what will come. He may have spoken according to their state. You should never think, "This is the only meaning." He will have given the explanation according to the state of the people who were there at the time. He will have spoken according to the capacity of the people who were there and the questions they asked. For other questions, he will speak according to the people who are there at other times. This treasury of wisdom is like that.

No matter how many mistakes we make, we can

ask for forgiveness. We can ask for forgiveness and make corrections. However, if we blame God who is the Judge, there will be no forgiveness later. There will be no other judge afterward. Who will we ask? God is the Creator, He is the Justice, and if we make a mistake and assign the blame to His name, saying, "He made the mistake," it will be difficult for us. Then we will not be able to make a further appeal. That is why we must be careful.

I was only giving brief meanings. Where the children got tired, I would have been even more brief, similar to when there is a lot of traffic on the road: the driving speed will be reduced to twenty or twenty-five miles per hour.

The person who is speaking to you has not studied. When it was said, I would have said it correctly.

When I spoke, I would have said it correctly, but that person who spoke is a person who is not learned. These are words that come directly. I have not studied, yet they will not be wrong. There will be no mistakes in them.

The other day at the meeting, I addressed a particular child, saying, "You were with a friend on a road that could have led to murder or prison. You could have gone to prison for either theft or murder." That is what I told him. There were three of them who came together.

At the meeting one of the three said, "No, there was nothing like that. I do not remember anything like that."

I said, "Think about it. It did happen like that. God protected you. At that time you were taking pills, and this and that. You were taking LSD, so perhaps that is why your memory is failing." That is what I said to him.

After he thought about it he later spoke to one of the people here. "That was true. The FBI was looking for me. When I was with my friends they made certain mistakes, and the FBI was looking for me too because I had been associated with them." Although he denied it at the time, that is what he said to someone later.

I exist at a certain level. When something happens, I know. I know everyone's section. When I give a speech, the point and everything that happened can be seen as if on a television. The qualities, the way it happened, the way things were done—I can see all of it. I speak of it only after I see it.

Whether it is in *awwal,* it is correct; whether it is in *ākhirah,* it is correct; whether it is in *dunyā,* it is correct; whether it is in someone's *qalb,* it is correct; whether it is in their actions, it is correct. As soon as I make the intention, I can see it. For the discourses, I first see, and then I give the answers. I understand, and then I give the answers.

Even though they may deny it, it is still the truth. They have to think about it later. What is in their *qalbs,* their inner hearts, and what is in their actions is all written there. All the good and the evil are written there. They are clearly evident to me.

God has given this to me: God has granted me the ability to see. That is what comes at the time. When it comes, I speak. It may be hidden for the sake of the world, but it is not actually a secret. It is not a secret to me—it will come. Once they realize, they will say it is true.

Thus, there will be no mistakes in the words: no mistake will have occurred in those endeavors. The mistakes will have occurred in the typing or in the translation: if there is a mistake, something else will have been substituted instead. The mistake will not come from the words.

I may have said less, I may have said more, although at the time, I did not say very much because I was being brief.

He will speak according to the capacity of the people there, and then he will go. Allāh is the One who has said it.

Now look at this. This is called the *qalb*. The *qalb* is now like this. ♡

The *qalb* is a form, a handful of earth, a world, and Allāh is there within it. Allāh is Allāh, and although He is there within it, this body must be changed and this *qalb* must be transformed.

The *qalb* must be turned upwards. The *qalb* is now like this. ♡ We must change the *qalb* and turn it like this. ♤ We have to turn it upside down and transform it.

We do not change Allāh. Only the form must be transformed. We cannot change Allāh. He exists here

in the way that He has always existed. It is only this mind, this *qalb,* that has to be transformed.

This form must be changed—then it will be Allāh:

As soon as the form changes, it will be Allāh.

Someone asks: What happens then?

Bawa Muhaiyaddeen: Allāh! I will not exist.

Now it is "I." The "I" is inside the *qalb.* "I!" As soon as this form changes, it is Allāh, "I do not exist. Only Allāh." This heart [with the point pointing down] is *lā ilāha.* As soon as it changes, it is *illAllāh.* When the *qalb* changes, and comes to this state, it is *illAllāh.*

The mind says, "I." It is upside down, saying, "I." As soon as it changes, it becomes, "I do not exist. Only Allāh." It is the form that has to change. The form has to be changed.

When the form changes, it is Allāh.

The *qalb* is now like this, pointing downward. ♡ The *qalb* you have now is pointing down.

When it points up, it is Allāh. Now the *qalb* is pointing down, possessing this nature, and Allāh is within it. But the form has to be changed to point upward. We have to change its direction.

When it points upward, it is correct.

The *qalb* you have now is rounded on the top and pointed on the bottom. The point is on the bottom, like a mango. If you turn the form like this, to point up—it is Allāh. Then only Allāh will be there. Look over there at that drawing. When you turn the point up, only Allāh is there. When you turn it down, it is creation, the world. When you turn the point up instead of down, it is God. If you turn it up, it is God. If you turn it down, it is *dunyā,* creation.

You do not have to change God. You only have to change the form. Allāh exists as He has always existed and cannot be changed. He is the same here and the same there. Only the form needs to be changed: it needs to be turned right side up. The instant that occurs, it is Allāh.

Translator: Then it is all right, isn't it?

Bawa Muhaiyaddeen: Then it is fine! I am telling you this to give you the explanation of transforming the heart. The *qalb* must be changed like that. This mango must be turned upside down. Now it is hanging down, looking at the ground. ♡

The trees and all of creation look down at the ground. The earth is pulling on them, and when they ripen and fall, they fall to the earth. They are depending upon a connection to the earth. They are looking at the section of the earth, and consuming the section of the earth.

When the heart turns up, it consumes God's food. It has left the earth to climb up, and it imbibes His essence.

Presently, it is taking in the essence of the earth—"I," "you," differences, this, and that—drawing in all those things. Thus, the *qalb* must be turned upward and then it is God. Until we accept that section, we will continue to hold on to the earth, hanging down from above. We should ascend from below.

Children, the *qalb* must be transformed. This one handful of earth must be changed. We must turn that one handful of earth towards Him. We must turn it towards Him.

This one handful of earth is the *qalb*. Earth, fire, water, air, and ether are five *wilāyāt,* five *shaktis*—five energies, five miracles. Those five *shaktis* must be turned to the other side and transformed into *malā'ikah,* into angels.

When they are turned, they must be transformed into *arwāh,* souls. The elements and the *nafs,* all of them, must be rendered non-existent—transformed into our Original Mother and Father, into Adam, Gabriel, Michael, Isrāfīl, and 'Izrā'īl, may the peace of God be upon all of them. The elements and the *nafs* must be transformed into the *rūh,* into the soul.

They must be transformed into the heavenly messengers, the messengers of heaven. Now the form exists as an essence-form, comprised of earth, fire, water, air, and ether. It is a form and this form must be made non-existent. After this form is rendered non-existent, Adam ﷺ must be made our Father, made into light!

Gabriel ﷺ, the heavenly messenger who brings the *wahy,* the revelation, is the messenger who has to turn into the light of wisdom to bring it. That is wisdom.

Michael ﷺ is one of the messengers of heaven. Air is one of the messengers of heaven, a *malak*—an angel, from heaven. Those four are God's *malā'ikah,* His angels. That section exists as God's messengers.

The *rūh* is a ray of Light from God.

Accordingly, we must reject the section of the earth-form, taking on the form of God's heavenly messengers, and understanding them. If we are able to understand in that manner, then we can take in the intentions of God through them. We can tell the messengers our intentions and they can bring us the sound of God. We must create that connection through wisdom, the heavenly messenger Gabriel ﷺ.

The Qutbiyyah is the Vibration, the Sound. Nūr, Completion, Light, is the Power of Allāh's *dhāt.* The Completion is God. From there the Light comes to the Completion that is Nūr—the Sound develops from there.

The Completion exists within it as God's Power. That Power must be generated from the Completion that is the Nūr; the Light must be generated from the Power.

Then it must come to the Qutbiyyah: the Sound must be generated from the Qutbiyyah. From the Sound, it must come to wisdom, to Gabriel ﷺ.

Then from Gabriel ﷺ, it must come to Adam ﷺ.

It must come to that form, to the light-form. This is how we must take in the *wahy* from Allāh. This is the sequence in which we must receive Allāh's commandments from His messengers.

Children, jeweled lights of God's eyes, we must think: what is known as Allāh is not a form. It is possessed of a great *daulah,* a great wealth. The *sirr,* the secret of *insān*—of man—is the *dhāt*. The *dhāt*—the essence of God's grace—lies between the secret and the *sifāt*—the physically manifested creation.

The *dhāt* is grace that belongs to Man: it is his treasury of grace. It belongs to him because Allāh has given it to him! The *dhāt,* the treasure that belongs to God, is the *qalb* of *insān,* the inner heart of a human being.

God's wealth is *insān*. *Insān's* wealth is God. God's treasury is *insān*. *Insān's* treasury is God. Such is the *dhāt*. What originated from Him is the *sirr,* the secret. That is creation.

There are many kinds of wisdom in creation. There are many kinds of eyesight. There are many kinds of smiles. There are many kinds of smells. There are many kinds of noses. There are many kinds of blood. There are many kinds of food. There are many kinds of sounds. There are many kinds of languages. There are many kinds of voices. There are many kinds of actions. There are many kinds of demeanor. There are many kinds of intelligence. There are many kinds of awareness. There are many kinds of perceptions.

The creations have many kinds of lives, many kinds of colors and hues, and many ways of performing their actions.

Thus, there are the creations of the oceans, the creations of the plains, the creations of the sky, the creations of the earth, the creations of the fire, the creations of the air, the creations of the water, the creations of the ether, and *insān,* the creation that is light. Such are the creations that exist. This is called a secret because in God's creation, in His *sifāt,* there are many different qualities, colors, hues, and actions.

This is God's secret!

There are differences in the flowers, in the trees, in the shrubs, in the fruits, in foods, and in everything. That is why this is a secret, the secret of *sifāt.*

What has been selected from it and made clear is called *dhāt.* God has said, "This is My treasure. He is called *insān,* the 'son' of God, because the beauty, the *qalb,* the qualities, the sound, the speech, the discerning wisdom, the light, the explanation, the radiance, and the resplendence that understands its own Father exist there within him. That is what has been filtered and clarified."

This is why God has said, "My secret is Man, and I am his secret. I am his wealth and he is My wealth. He possesses My story and I possess his story. The two of us are 'son' and God. He is the one capable of understanding this. He is the one who can explain Me. He will know *'ālamul-arwāh,* the world of pure souls, and all of everything. Man will know

that which even the heavenly beings cannot know. My princes will know. And I will know things My princes do not know—I will know everything. I will know the things they are unable to know." This is what God has said. Man is such an exalted being, the secret creation.

These are God's creations, and because of the existence of those creations, God has said regarding this state, that those names are not actually His names—they are His duties. His qualities have been called "al-Asmā'ul-Husnā." His qualities are His form. They have called this form made of letters "al-Asmā'ul-Husnā." When the form appeared, they called it *husnā,* beautiful. It is a form delineated by twenty-eight letters. That form is the Qur'ān.

That which can guide this beautiful form to good thoughts and to a good place is the *Guru-ān,* the Guru who is the male. He is our Guru. He is the only male. That is *Guru-ān.* When the *Guru-ān* comes, He is the only male. He is our Shaikh. He is our Father. He alone is our Guru. He alone is our Rabb. He alone is Rahmān. He alone is Allāh. He alone is God.

He possesses these qualities, and He has assembled this form from His qualities. He has transformed His qualities into His form. The Hundred Names are the names of His qualities. They are His duties.

The world calls the duties that He performs *wilāyāt.* "These are the *wilāyāt,*" they say about the duties that He performs. The world calls what He does His *wilāyāt*—they call these things His names.

Those are not His names. We cannot give Him a name. That has no name. It is a Power.

That Power has said, "There is no one who has known Me. I have no story. No one has understood Me. No one has discovered My end. One who comprehends Me will die within Me. He will never get out! He will no longer exist outside of Me. He will die within Me. One who has seen Me and known Me has died within Me. He does not exist outside of Me. He does not exist outside: he has entered into Me.

"Therefore, there is no one who speaks knowing Me. There is no one outside Me who understands Me. One who has touched Me does not exist outside Me. One who has seen Me does not exist outside Me. He will not exist outside. He will have disappeared into Me. Thus, he has gone into That.

"Therefore, those who saw only My duties began to call them My names. They created a form for Me. They created a form and began to call that form al-Asmā'ul-Husnā. Those are My qualities, My duties, My actions. This is the work that I do for My creations. This is work performed without selfishness. This is the work of a Father safeguarding His children. This is the work of protecting the creations.

"These qualities are Our form. Whoever assumes the form of these qualities is My prince. That house is My house. Anyone who disappears into that house has disappeared into Me. He will have disappeared into Me. Then he will have My form. Anyone who disappears into that form is Me. That is My work.

"These are the twenty-eight letters. This is what is called *Guru-ān*. I am the Guru for anyone who brings these qualities into form. I am the Guru for anyone who possesses these qualities. I alone am the Guru. I alone am his Shaikh. I alone am his Father.

"I alone am his Wealth. I alone am his Heaven. I alone am his Beloved. I alone am his Slave. I alone am his King. I alone am his Devotee. I alone am his Beggar. I alone am his Rich Man. I alone am his Servant. I alone am his Father. I alone am his Mother. I alone am the One who gives him milk. I alone am the One who embraces him. I alone am the One who grants him refuge, the One who carries him, and who watches over him. This form is My qualities.

"This is al-Asmā'ul-Husnā. This is the Qur'ān. I have assembled Man with twenty-eight letters—those qualities. This is the Qur'ān. I have constructed him with those letters. It is he who is called the Qur'ān. He is called the Qur'ān because all My wealth is within him. He will recite My Qur'ān only when he possesses those qualities.

"This will not occur outside, but inside. It will not be external.

"He is the book. That is what is within him. However, he must recite it. He has to open himself and recite. He cannot recite unless he is open. He has to be open. For this, his *qalb* is the Qur'ān. *Alif, lām, mīm, hā', dāl*—this is the Qur'ān he must open. If he opens it, he will be able to recite all of it. He will

take that form, and he will see Me. One who has seen Me will disappear into Me, and I will disappear into him. Then he will no longer exist." This is what God has said.

That is what some have called al-Asmā'ul-Husnā. That is the name given to it, but they are not actually names. They are the actions of the duties that God performs. He has no name or country. He cannot be given a name.

That is why God has said, "We are perfect Completion. I am the One without shadow, form, wife, child, beginning, or end. I have no wife, no child, no beginning, no end, no start, no finish. I have no darkness. I have no hypnotic delusions, no desires, no death, no birth. I have none of those things. This state is My state. These are Our states. I have no story."

The One without a story has no name. There is just one point: the Resonance of Immeasurable Grace and Incomparable Love. He is the Bestower of Immeasurable Grace and Incomparable Love. There is no equal to His love. There is no end to His grace. Its depth is unfathomable. That is the way in which it exists.

As this is so, those who have received that grace and love must hand out that *rahmah,* that compassionate grace of God, in abundant quantities. They must abundantly distribute the *rahmah* and abundantly give to the *qalbs* of others whatever is needed for their hunger and their thirst. He is the Rahmatul-'ālamīn,

the Mercy of All the Universes for the wealth of the *mubārakāt*, for the *rahmah,* for the world of the soul, for the *dunyā,* and for the *ākhirah.*

What does the soul need? What does the *dunyā*, creation, need? What do earth and fire need? For absolute purity, there is God. What does wisdom need? What do the soul and wisdom need? For all three worlds, God is the Rahmatul-'ālamīn. In *awwal, dunyā,* and *ākhirah,* He is the One who bestows the wealth of the *mubārakāt.* What is it you need? That is what He will give you. Such is the *rahmah*—the compassionate grace—that He possesses.

"That is what We have. Because the Immeasurable Grace and Incomparable Love are there, because I am the One who is the Bestower of Immeasurable Grace and Incomparable Love, this is My job—to be the Rahmatul-'ālamīn. What do you need? Ask for it! Call Me! Ask Me! Anyone can ask. Any one of the creations can do this. The grace and the love are eternally inexhaustible and undiminishing no matter how much is taken and taken. Take and take abundantly whatever you need for your *qalbs*. Take it! Take whatever you need for your wisdom."

Because it is undiminishing and inexhaustible no matter how much is taken and taken from it, He is the Resonance that is *Allāhu:* you can take and take from it, it will never diminish, and it will never be exhausted. It will be the Resonance—*Allāhu*. That is why it exists as *hu, hu*. That is why it is inexhaustible and undiminishing. Even though one person takes as

much as he can, and another person takes as much as he can, it does not diminish by even a drop. Allāhu is the inexhaustible and undiminishing Treasure in your *qalb*.

It is *hu, hu, hu, hu. Hu, hu, hu, hu* is the sound that it continuously makes. That is His Spring—*hu, hu* is the Springwater, the Water of His Grace. *Hu, hu, hu, hu* continuously emerges from it.

You simply have to take from it. Regardless of whether this person takes and that person takes and another person takes, it will never diminish by even a drop. It always remains full. You can have the *ni'mah,* the blessing, that belongs in common to everyone. This is the Undiminishing, the Inexhaustible, *Allāhu, hu, hu, hu!* Take! Drink! Take!

Allāhu is the name that has been given to it. This is His word and it belongs to everyone. It belongs in common to everything.

Even the doves say that word: *hu, hu, hu, hu, hu.* Other birds say it too. They say *hu, hu, hu.* The snakes say *hu, hu, hu.* The breath that emerges from every creature says this. The breath says *hu, hu, hu* as it emerges from them.

Even if you partially close your mouth and blow out the air, that sound still comes, *whu, whu, whu, whu, whu, whu, whu.* Even if there is a shortness of breath, that sound, *whu, whu, whu,* will still come. Every creature uses that sound inside itself. When the breath goes out, that is what will emerge.

Thus, that sound exists like this in everything.

When it comes forth as *su,* that is the point. When the *hu* resonates, it joins with Him. The *su, su, su* means creation. *Kun!* Be! is creation.

Hu is His summons, His invitation.

There are so many meanings in what is called al-Asmā'ul-Husnā. It is the form of His qualities, the form of His deeds.

This form is Insān Kāmil, the perfected human being. This form is the *kāmil*, the perfection, of an absolutely pure *insān*. This is His form—Allāh's form.

When we speak of the *kāmil* of an absolutely pure *insān,* saying Insān Kāmil—describing it as the Qutbiyyah—it must exist in this form. Anyone who possesses this form is the House of Allāh. This is his form. The moment this form comes into being, he disappears into God. His speech, his vision, his sense of smell, his hearing, his *qalb,* and his body will disappear into God, and then only the sounds that come from God will come from him.

He will not have that form when the sounds come from that which is known as the "I." That will be satan's form.

Thus, there is One Point—this One Point is the only Point.

Some of the *'ulamā',* the religious scholars, extracted the words [from the Qur'ān] that described God's qualities and presented them as al-Asmā'ul-Husnā, the Beautiful Names. This is how it came to be.

Gabriel ﷺ taught the *ambiyā',* the prophets, when

he brought the *wahy,* saying, "Allāh did this in this way. Allāh did that in that way. Allāh did another thing in another way. This is the kind of Being that He is. This is what Allāh's *takht,* Allāh's throne, is like. Allāh acts in this manner." Ultimately Gabriel ﷺ came to Muhammad ﷺ to bring him the *wahy* in which he gave him these ninety-nine explanations.

However, Allāh possesses three thousand blessings that are His Divine Qualities. Allāh sent Gabriel ﷺ to Muhammad ﷺ to explain how He distributed His three thousand Divine Blessings. He told him to say, "My blessings are of many kinds. *Yā* Muhammad! I have many kinds of blessings. There will be no *ambiyā'* after you. I have sent you down as the Final Prophet. Therefore, you are the fulfillment of all of them. Thus, I will explain the fulfillment of My three thousand Divine Blessings to you." Allāh sent this down to Muhammad ﷺ and conveyed it to him through Gabriel ﷺ. When it was being sent down, God said, "My creations exist in so many different ways. There are so many creations."

Three thousand Divine Qualities were sent down to Muhammad ﷺ.

Allāh said, "Because I created many different kinds of creations in creation, because they exist in many sections, because they have many qualities, because the creations exist like that, I bestowed a thousand blessings upon those who dwell in the heavenly worlds—upon the *malā'ikah,* upon the beings in the *ākhirah,* upon the lights, upon the sun, the moon,

the stars, and lights like them. I have bestowed a thousand blessings upon you. Those are My qualities. I have given you a thousand divine qualities, so that you can survive, so that they will protect you.

"I have bestowed another thousand divine qualities upon My representatives, upon My messengers, upon the *ambiyā',* upon the *auliyā',* upon the *aqtāb.* I have granted a thousand blessings to My *aqtāb,* to the *ambiyā',* and to the *auliyā'.*

"As for the last thousand blessings—because My creations exist in many ways, because the qualities of My creations exist in many ways, and because they have the qualities of catching, killing, eating each other, and growing in this manner—I have given three hundred to the Zabūr scripture that is creation, for the sake of tolerance, patience, and compassion. I have given this to the section that was first created.

"Secondly, I gave three hundred to the Hanal scripture, to fire, to the *jinns* that I created. For fire—its sound, and all the things that fire does, things such as hunger, anger, and murder—there is the scripture of Hanal. Because fire does not know the difference between good and evil, when hunger comes, the Ten Commandments will fly away. When illness comes, you will lose all your relatives. When old age comes to your own father, you will discard him. When death approaches him, you will say, 'Take him away! What is this? Let the old man die!' To explain this, I have given three hundred blessings to fire.

"I am not giving them My duties. I am giving them My qualities. They cannot hold on to My duties. They cannot do My duties, so I am giving them My divine qualities.

"For the Injīl scripture, I have made a secret body with so many millions of kinds of air. I have taken a *sukūn* [◌ْ] from My section of the *alif* [ا]. I have taken a *nuqtah* [·] and created the eighteen thousand universes from it. How many creations of the oceans and plains—earthly creations, hellish creations, heavenly creations, *malā'ikah, jinns,* satans, animals, and birds—I have created!

"I made all these creations and the eighteen thousand universes a *sukūn*. I made that a *nuqtah*, and then I made that a *nuqtah* within a *nuqtah*. I made all the worlds a *nuqtah,* a *qalb*—a heart, and in that *qalb,* I created another *nuqtah:* in that *qalb,* I made all the essences and forms of My entire creation a shadow, a dot.

"I made this a particle within that *qalb*. I placed My secret into that particle. In that secret was another secret: the spirits, the vibrations, the spiritual things, and so many essences were placed into it. All the miracles—the miracles of all those things, the *wilāyāt,* were then placed into them.

"From that, I took a particle of a particle and made it wisdom. I made that the Nūr of wisdom within wisdom—I placed My *dhāt* into it. I placed everything into that *dhāt.* I placed My secret into everything. I made that a mystery inside the *dhāt*.

"I made that mystery *insān*. I made that mystery *insān,* Furqān, the fourth. Into that fourth one, into the mystery, I placed eyesight, the sense of smell, the sense of hearing, the ability to speak, and the *qalb*.

"I made that *qalb* a flower. Into that flower, I placed the wealth that is My *mubārakāt*.

"I made the beauty of My qualities the *rizq,* the food. In that food, I became the Taste. I became the Taste. In the Taste, I made everything into the Light of Absolute Purity—everything, beginning with *'ālamul-arwāh*—everything! In the taste, I created a Light that was able to see. I made it My kingdom, and I placed everything into that kingdom so that it could be seen. I placed it there.

"That is My *dhāt.* I made that *insān,* Man. Into that *insān,* I placed ninety-nine of My qualities, My duties, and made them into Furqān. For *insān,* for My princes, I made these qualities into al-Asmā'ul-Husnā. Amongst My creations, al-Asmā'ul-Husnā, the Beautiful Names, were My princes—they were made from My qualities.

"I made them *insān.* I made *insān* al-Asmā'ul-Husnā. I made My qualities come into being in the form known as al-Asmā'ul-Husnā. My qualities are My duties. The actions of these qualities are My duties. That is why, when I placed My qualities and My duties into this *husnā,* into this *sūrah* of *insān,* he became My prince. He is the ninety-nine.

"Although My princes will do those ninety-nine duties, one duty will remain in My hand. It is an

undiminishing thing. Of the three thousand, one duty remains in My hand. One who knows this form, this *husnā,* and acts with My qualities is My prince. This Power remains in My hand. This is the Power. The Power that is Allāhu remains in My hand.

"One who attains this state becomes My prince. He will come to dwell within Me. These are the duties of My qualities and that is how he will carry out those ninety-nine qualities.

"Our Power is the Power of absolute perfection, the only one that remains in My hand. That Power is the Power of creation, which makes things come into being. Creation, sustenance, and destruction remain with Me. No one else has that Power. No one else can do what I do. No one else can make things move as I can.

"Without this Power no food can be made for anyone. Without this Power nothing will move. Without this Power nothing will ever occur anywhere: not an atom will move. Even an atom requires this Power. Without this point, this state, nothing can be done.

"My divine qualities exist in this state. My actions and My blessings, My qualities and actions—these duties—are al-Asmā'ul-Husnā. Al-Asmā'ul-Husnā, those Beautiful Names, are My duties."

Allāh has said, "*Yā* Muhammad, I have taught these three thousand blessings and duties to My *ambiyā',* and I have given them My qualities. I have granted My blessings to them through each of My commandments.

"I have granted them to the one hundred twenty-four thousand *ambiyā'*. I have selected twenty-five *ambiyā'* for My children. From amongst them I have selected eight more: Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad, may the peace of God be upon them all.

"These eight are the eight heavens—the eight heavens! I will give the appropriate heaven to anyone who accepts and establishes the state of these eight sections, these eight who are My actions. I will reserve an appropriate place for each one," God said.

"*Yā* Muhammad, thus have I established this state. I have sent to you all the qualities of My blessings that I sent down to the *ambiyā'*, explaining them to you 6,666 times. I am giving you the explanations that I gave to the *ambiyā'* who came before you. I am now telling you everything I previously told to My *ambiyā':* all the duties that I charged them with doing, everything I told them to do, everything I instructed them to convey to the people."

God gave 6,666 *āyāt* to the *ambiyā'*, saying, "I am now restating everything I told the *ambiyā'*, everything I sent down to them through Gabriel ﷺ. I explained these very same things to them."

Gabriel ﷺ brought Allāh's words. For this reason, these words are now called the Tiru Qur'ān—the Divine Qur'ān. These words are now called the Tiru Maray—the Divine Hidden Treasure, Furqān. This is what is now called the Divine Qur'ān. The three worlds are hidden within the Tiru Qur'ān. It is called

the Tiru Qur'ān and the Tiru Maray because the three sections, *awwal, dunyā,* and *ākhirah* are hidden within it. It is called the Tiru Qur'ān and the Tiru Maray because the three worlds are hidden within it.

The *ādi,* and the *anādi* that existed before *ādi,* have no end—the time before creation when the first vibration emerged, and the time of darkness that existed before that vibration emerged, have no end. The place where all His connections are hidden is called the Tiru Maray. Those three sections have been hidden within the Tiru Maray.

Everything that God created: the heaven, the terrestrial sphere, the underworld, the earth, the sky, the water, and the fire were all created without form at that time. He created them with no form, no body, no shadow and hid them all inside the Tiru Qur'ān, the Tiru Maray.

Allāh has said, "The Qur'ān—*Guru-ān,* the Guru who is the only male—exists as the Guru, the Wisdom that can show us the way. I am giving you this name, Muhammad. This is what I also taught to all the previous *ambiyā'*. However, I am giving the entirety of it to you in completion. This is for your people and you must open it for them: you must explain it to them and tell them that Allāh told you to say this to them."

This is what Allāh told Gabriel ﷺ to tell Muhammad ﷺ. This is the book he brought down and gave to him. This is what is called the Qur'ān.

If someone is to know the meaning of the Qur'ān,

he must understand the duties of Allāh. He must have the qualities of Allāh. He must obtain Allāh's compassionate qualities. When he acquires them and becomes this form, he will understand the Qur'ān and he will also understand his Father.

He will never understand the Qur'ān until he obtains these things. When he does understand, there will be one Family and One God—he will understand that there is only one Family and One God. Then he himself will have nothing—no differences, no wars, no arguments. He will have none of them.

We already understand this. Allāh has said it. Allāh has taught us this so that we may understand.

Not only this, but Allāh also directly manifested the vibration to Muhammad ﷺ. He spoke to him directly through the vibration. He spoke to him.

Muhammad ﷺ himself said, "What the people saw was not Muhammad. What they wrote about was not Muhammad."

I have seen Muhammad ﷺ. It is not the form that they saw. I have seen Jesus ﷺ. They are somewhat of a secret, yet even so, they are not a secret because I have seen them. I have seen Moses ﷺ and spoken to him. I know a few of those people a little, in this way. I know them. However, their stories did not take place in the way the people of the world have told them. Their stories did not take place in the way the people of the world have heard them. They did not take place in the form they describe. To actually see them is quite different.

Thus, in one situation Muhammad ﷺ said, "I have never said anything that Allāh has not told me to say. I have not said anything without His command, without His word. Anything that comes from me, comes solely from God—it does not actually come from me at all." That is what he has said.

The Arabs of those times killed a lot and they stole a lot. In their hearts was a huge mountain, Mount Sinai. How very difficult it would have been to break apart that mountain upon which satan lived, upon which maya lived! How very difficult it was! Moses ﷺ who came before Muhammad ﷺ faced similar situations. The hardship and suffering that the followers of Moses ﷺ caused him is indescribable. He suffered greatly.

The same people, the same family, finally caused Muhammad ﷺ the same difficulty. How much trouble they gave him! How much work it took to break through the granite rock, the envy that is known as Mount Sinai, the maya-mountain of the seven *nafs,* the seven base desires, that had grown up to the sky, the arrogant stone known as the "I," the granite rock that could not be broken. How much and how hard he would have worked in order to break this away from those Arabs, to break this away from satan's groups, to break this away from those religions.

Many of the people may have followed the satanic groups. If they had not obeyed, they would have been killed. Certain statements conveyed by their leaders had to be categorically obeyed. Certain

other statements could be modified after they were given a little time to reflect and forget. Those are the circumstances into which the *ambiyā'* and the *auliyā'* were sent. Muhammad ﷺ and the other *ambiyā'* experienced these kinds of situations. They went through so much difficulty just to stop the murders and the sins the people were committing.

The requirement for *qurbān* was sent down in the Qur'ān to stop the killing. *Halāl* and *harām,* what was permissible and what was forbidden, were sent down. This was all done to correct the people: to gradually, gradually correct them, to gradually, gradually lessen the killing, to gradually, gradually lessen the theft, to gradually, gradually lessen *harām,* to gradually, gradually lessen the blood sacrifices, to gradually, gradually reduce their arrogance. Each thing came gradually, gradually, gradually, gradually like this. Otherwise they would have killed him! They would have killed him.

Thus, Muhammad ﷺ spoke as he did only according to the command of God. He told them, "I would not have said even one word without the Word of God."

Yet Gabriel ﷺ had been thinking. "I am the one who brought the 6,666 *āyāt* to Muhammad! I am the one who brought the messages to each of the *ambiyā'*! I was the one who brought them to the *ambiyā',* did I not? I brought the commandments to each of the *ambiyā'* from Allāh." That is what Gabriel ﷺ said to himself when that thought came to him.

Muhammad ﷺ knew of this when Gabriel ﷺ approached him. Allāh had commanded Gabriel ﷺ, "Go to Muhammad, tell him I send him My *salām,* and then instruct him to recite the following *āyah,* the following verse. Return to Me after you tell him to recite this *āyah.*"

Gabriel ﷺ took the verse to Muhammad ﷺ, saying to him, "Tell them about *sabūr. Sabūr* means patience. Convey this to your *ummah,* to your followers."

As these words came from him, the one bringing them thought, "*I* am the one who is bringing them." Yet Gabriel ﷺ was actually unable to bring them at all because the "I" had come into him. He thought, "*I* am the one who has brought Muhammad so much." Although he was taking the message about *sabūr* as Allāh had instructed, Gabriel ﷺ possessed what is known as the "I," and he was thinking, "*I* am the one who is bringing this."

When he arrived, he said, "*As-salāmu 'alaikum,* O Muhammad."

"Wa 'alaikumus-salām," replied Muhammad ﷺ.

"Allāh commanded me to give you His *salām.*"

"Allāh?" he asked. "Who are you? Who are you?"

"Do you not know me, O Muhammad? I myself am Gabriel."

"No, you are not. I have never seen you before."

"You do not recognize me? I brought you and the *ambiyā'* so many *āyāt.*"

"No, I have never seen you before now."

"But Allāh told me to tell you this!"

"Is that so? Have you seen Allāh? Have you seen Allāh?"

"No, I have not actually seen Allāh."

"What is this? How can you tell me that Allāh has said something to you if you have not seen Him? How can anyone accept that? I have never seen you before. I do not accept the words you brought me just now. I will not accept the words of someone who has not seen Allāh," Muhammad ﷺ told Gabriel ﷺ. "I cannot accept this. You have not seen Allāh and I have not seen you before!"

"You have never seen me before? But I brought you so much!"

"I never saw *you* before. I never saw *you* before, yet you say you are Gabriel. Is that so? That's all very well, but how can I accept what you say? You have never seen Allāh and I have never seen you before now. If you have not seen Allāh, how can I accept those words as Allāh's words? How can I accept those words just because you say them?"

Gabriel ﷺ returned to God, saying, "Allāh! Muhammad said he never saw me before. I brought him *sabūr,* but he would not accept it. He asked me, 'Have you seen Allāh?' I told him I had not seen You. Then he said, 'I never saw you before now.' He asked me, 'How can I accept the word of someone who has not seen Allāh?' What he said is correct. O Allāh, what should I do?"

Allāh replied, "Gabriel, look over there! Look at *'ālamul-arwāh,* the world of pure souls!" It opened

before him. Seventy thousand veils were drawn open.

Gabriel ﷺ saw what lay behind those veils—there was a veil that cannot be described. Although he was right there, he could not have described it. Everything in it was jumping, and comprised of rays of light. Then that veil too was drawn open.

Another veil appeared—green lights emanated from it. As each ray of light jumped from the indescribable first veil, those rays of light struck *'ālamul-arwāh*. As soon as the first veil was drawn open, green rays of light jumped from the second veil as well, carrying the coolness of it everywhere.

Then a third veil opened—there was a round shape behind it. Its Resplendence cannot be described: "Nūr! Nūr!" was written there, and a vibration emerged from it, a sound emanated from the Resplendence.

The moment the sound came, it said, "Go tell him this! Go tell this to Muhammad!" Nūr Muhammad spoke from there in this manner.

When Gabriel ﷺ looked at it, he saw the very young face of a sixteen-year-old boy with a very faint mustache. Light came from that form. "Who are you?" he asked.

"Hayy," it said. *Hayy* is an Arabic word. When words such as *yā* and *hayy* are uttered, they are wondrous words. *Yā* and *hayy* are ways to express praise, secret words. *Hayy* and *hā'* are secret words, secret words that belong to Allāh.

Allāh then asked him, "Did you see who that was? Gabriel, do you know who that was? I Myself

am the Nūr and the Nūr itself is Me. We are not two. Allāh is Muhammad and Muhammad is Allāh. This form is the *dhāt,* the essence of the grace of God. It is within Me and I am within it. That Completion is producing the sound.

"That is what speaks. I do not speak, although I am within it and it is within Me. It is saying what I say and I am saying what it says. It is through this that I give the explanation to My creations. It is through this Light that the explanation is given. The One who is here and the One who is there are one and the same. There are three *mīms:* I am the Light-*mīm—lām.* That is the Nūr-*mīm.* That is the *mīm* of My beauty, the form, that came from My qualities.

"The reason I revealed this to you was to provide a witness to the people. I manifested a form, I manifested that beauty, and I am here inside, concealed by seven *jubab,* seven robes. I have hidden that Light with seven *jubab:* earth, fire, water, air, ether, mind, and desire. I am wearing those seven *jubab* to hide the Light. This is what you saw just now. This is what is inside. What actually exists here is inside the seven *jubab.* This is Muhammad—My beauty, My face, My *qalb,* My *dhāt.* This is My grace. This is Muhammad!

"Since it is like this, I instructed you to take the messages as a witness, as proof. I have no form. They cannot see the formless. That is why I created you and I made you a witness to prove this. That is why I put you there. But what did you say when you

left here? As you left, Gabriel, as you were leaving, you were thinking, '*I* was the one who taught the one hundred twenty-four thousand *ambiyā'*. *I* was the one who taught Muhammad. *I* am the guru. Without *me,* Muhammad would not understand. *I* am older than he is. *I* have done all this. Allāh tells *me* and then *I* tell him.' This is what you were thinking, was it not? You were thinking this as you were taking the message to him. You were thinking, '*I* am doing this.'

"Therefore, the place known as the 'I' is satan's place. You were not Gabriel at that time. You were not Gabriel then. That is why Muhammad did not accept you. If you had understood where the message came from, who was listening, who was bringing it, and who was speaking, you could have understood the *sabūr* you were bringing. He did not accept you because you did not even understand your own *sabūr,* and you took the 'I' with you. That is why he did not recognize you. Now go—go tell him. You must understand *'sabūr'* before you go to him." Allāh said, granting him His permission to leave.

"*As-salāmu 'alaikum,* Rasūlullāh," said Gabriel ﷺ when he arrived.

"*Wa 'alaikumus-salām,* Gabriel. Have you arrived only just now?"

"I came before, as well!"

"Oh, I did not see *you* then. I saw you just now. Before, there was someone resembling you, who had taken the form of satan. He brought the word *'sabūr,'* saying that Allāh had said it. I saw satan then. He has

no *sabūr,* so I told him to leave. Now you have come as the real Gabriel. *Ah,* now I see you. You are the one who had previously brought me the messages. You are now bringing a message again and this time I can accept what you bring. Now you have seen Allāh!"

Gabriel ﷺ began to describe what he had seen.

"*Ah!* This is God. This is God!" said Muhammad ﷺ as he embraced Gabriel ﷺ and kissed him. "You must give me *sabūr,* now that you have actually brought *sabūr*. Then the 'I' will not be there." That is what he said to Gabriel ﷺ. That is what he showed him.

This is how the secret *dhāt* exists. When the *wahy,* the revelation, comes from Allāh, we must become Allāh. We must speak to Allāh from within Allāh. Allāh gives the commandments from within Muhammad ﷺ and Muhammad ﷺ gives the commandments from within Allāh.

Similarly, we must stay within Allāh to convey Allāh's commandments and Allāh must stay within us to convey the commandments. When we understand this state, the two become One. That is the Completion. That is how the explanation must come to us. The time before this state comes to us will be a time without wisdom.

"*Yā* Gabriel, Allāh has told me many other things in addition to the *āyāt* you brought me. I would never say words He did not say." Muhammad ﷺ showed Gabriel ﷺ certain words, describing how they came to him: "They come directly to My *qalb*."

These were words that Gabriel ﷺ had never seen. They were heavy words filled with immeasurable *dhāt*. Gabriel ﷺ could never have brought them. He could never have lifted them.

Muhammad ﷺ received words that Gabriel ﷺ could never have carried. They were very heavy.

"Try to lift this word!" said Muhammad ﷺ.

Gabriel ﷺ could not lift it. He could not even pick it up.

Allāh has said, "This is the *dhāt.*" When He gives that heavy thing, He gives it directly. His *rahmah*—His compassionate grace—gives the explanation. Thus, when the children's *qalbs* speak to Allāh, when you place your intention upon Him, this will be the state God taught Muhammad ﷺ. You must establish this state. You must form this form. You must establish this state and this duty in order to receive the *daulah,* the wealth.

Allāh has said, "*Yā* Muhammad, I would not have created anything without you."

Who are you? You must understand who you are. Your *qalb* is the *dhāt*. It is Ahmad, the heart. Your face, *muham,* is Allāh's beauty—Muhammad. The *qalb* is Allāh's treasury and the face is Allāh's beauty. When the two are joined together, it is Muhammad.

He did not form even one thing without these two. Without the *dhāt* that is His grace and without the Light that is His beauty, He would not have created anything. "If I had not brought you into being, I would not have made anything at all."

This is why Allāh has said, "*Yā* Muhammad, without you I would not have created anything." His *dhāt* is the *aham,* the heart, that grace. That is the grace. His face is His *zīnah,* His beauty, His Light. "Without those two I would not have created anything. Everything requires My grace and My beauty." This is why He said, "*Yā* Muhammad, I would not have created anything without you. I would not have created anything without that beauty and that grace.

"You are the treasure that was manifested from within Me. You are the beauty that emerged from Me. My beauty is the beauty of the *qalb.* That beauty is the beauty of My *qalb.* The *dhāt,* the secret of My *qalb,* is the grace. Both of them came from within Me. Without them I would not have created anything. I have created everything with you because you emerged as My *aham* and My *muham,* My heart and My face." That is what He said. Allāh has spoken like this.

Who are you? The *aham* and the *muham* have to come into being. That is the Light-form. That is Muhammad ﷺ. That heart and that face are his form. They have to abide within God. They have to speak with God. That form itself must speak, that beauty itself must speak, that *qalb* must speak.

When it is God who exists within that beauty, this is given the name Muhammad.

That is what God has said. Where is its end? When did it begin? When did it come into being? When will it disappear? We cannot limit it by time.

This is why, one day when Gabriel ﷺ was about to descend to bring a *wahy,* Allāh told him, "Please take this to Muhammad and tell him that I send him My *salām.* Please give him My love." Allāh said that, gave Gabriel ﷺ an *ayāh,* and asked him to give Muhammad ﷺ His *salām.*

When Gabriel ﷺ brought down the *wahy,* Muhammad ﷺ had gone out. Muhammad's daughter Fātimah ﷺ was standing in the doorway of the house when Gabriel ﷺ arrived. Gabriel ﷺ approached her and said, "Fātimah, where is Rasūlullāh?"

"He has gone out. *As-salāmu 'alaikum,* come in, younger brother of my father. Please sit down."

He got angry. A little anger came to Gabriel ﷺ. He stood without saying anything for a little while. He stood but would not sit. Fātimah ﷺ let him briefly stand there. Then she said, "O younger father, what I said was in praise of God. I said God's name and spoke of God's praise.

"You did not reply. I am not angry that you did not reply, but this is a debt that you have incurred, a great debt. It will become a debt that you owe. If you do not reply to words that Allāh has told us to say, it will become a debt that you owe. A great debt!"

Gabriel ﷺ replied at once, "*Wa 'alaikumus-salām. Wa 'alaikumus-salām,* Fātimah."

"Why were you angry with me?" she asked.

He said, "It was nothing. But your father is still young. He is only about fifty or fifty-two years old. How old I am! I have brought the *wahy,* the revelation,

from the *ākhirah* to so many *ambiyā'*. I have brought it to one hundred twenty-four thousand *ambiyā'*, yet you called me your younger father. That is what I was thinking about. You called me your younger father. That is what I was thinking about and that is why I stood there without saying anything."

"Is that what it was? All right. I did not know this." Allāh was breaking Gabriel's pride. He had brought those words into being within Fātimah ﷺ. He had brought forth those words from within her.

"Is that all it was? I do not know anyone's age, who is younger or who is older. I do not know if you are older or if my father is older. Therefore, please wait until my *baba* comes, wait until my father comes. Then I will know which of you is older."

"All right."

The Prophet ﷺ arrived after a little time passed. "*As-salāmu 'alaikum,* O Gabriel, welcome, please sit down."

"Allāh sends you His *salām,* O Rasūlullāh."

"All right, please sit down," said the Rasūl ﷺ.

As he sat, Fātimah ﷺ said, "*Baba,* my younger father and I had a disagreement, a conflict of minds. It caused a problem between us. I need to know which of you is older: who is older and who is younger?"

"What happened?" the Prophet ﷺ asked.

Fātimah ﷺ said, "When Gabriel arrived, he asked for you. I explained that you had gone out. I said to him, *'As-salāmu 'alaikum,* please come in, younger father,' but he became a little angry. I let some time

go by and then I told him, 'This will become a debt for you.' Only after that did he reply to my *salām*. After his reply, I asked him, 'Why were you like that?' He said, 'I am much older than your father, yet you are calling me your younger father. I am so much older than your father!' Therefore, I need to know which of the two of you is actually older. I must know."

"All right. Is that what happened, Gabriel? To demonstrate that you are older than I am, please describe the greatest wonder you have seen in the world. Have you seen such a wonder?" asked the Prophet ﷺ.

"Yes, I have seen such a wonder. I have seen such a wonder in the world."

"Have you? What is that wonder?"

"*Ah!* There is a star that appears between the north and the west. After its appearance, that star shines and is visible for seventy thousand years. Then that star disappears for seventy thousand years. After that, it appears again and is visible for another seventy thousand years. I have seen it appear and disappear like this seventy thousand times. I have seen this," he said.

"Have you? Do you see that star now?"

"No, I do not see it now."

"If you were to see it, would you be able to recognize it and tell me whether or not it is the same star you saw before?"

"Yes, I could tell you. I could tell you!"

Muhammad ﷺ removed his turban. He removed the turban that exists as the *mubārakāt,* the divine

blessing for the three worlds, that exists as the *daulah* of the *'arsh,* the wealth of the throne of God. Muhammad ﷺ took off the crown from the place in which Allāh exists, from the place in which the *rahmah* of the three worlds exists, and he showed Gabriel ﷺ the top of his head. The star was shining there.

Gabriel ﷺ grabbed him in a fierce embrace and wept loudly. He wept.

"Why are you weeping? Do not cry. Why are you crying? Isn't this the star?"

"This is it! This is it! This is the star!"

"Is it indeed?"

Gabriel ﷺ sobbed and sobbed as he wept.

"Why are you crying?"

"This is the very same star I saw then! But there were three ornaments on the star that are not present now. Only the star is present now."

"*Ah!* What were the ornaments?"

"On the head of the star was the cap known as *darsul-ambiyā',* the teachings of the prophets. That is the throne that belongs to the Tiger of Allāh's 'Arsh, the throne of His justice, the throne upon which He is seated. Around the neck of the star was a pendant of precious gemstones. On the ears of the star were two golden earrings. I do not see those things now."

"Is that so? On the head of the star is the *darsul-ambiyā',* the crown of Allāh's *takht,* His throne of justice upon which He is seated. No matter how much opposition the *dunyā* presents, the power of

īmān can overcome it. That is His *takht,* His throne. That is the *īmān* of firm certitude and determination that can overcome anything maya brings. That form is called Hadhrat 'Alī.

"The gemstone pendant was the Bibi Fātimah who said, 'Come in, younger father.' That is what invited you in. The two jeweled earrings are Hasan and Husain. The meanings are different. The meanings inside the meanings are all different. This is the star. Do you understand?

"Only Allāh will know the *sirr,* the secret, of 'Alī. Only God knows the meaning of Fātimah. As for the two earrings, one is *dhāt* and the other is *sifāt*. God has said, 'What appeared from Me as creation was *sifāt,* and what appeared from Me as explanation was *dhāt*.' One earring was creation and the other earring was *dhāt,* the grace.

"The gemstone pendant was the beauty of Allāh, comprised of nine kinds of gemstones. There are nine openings—two eyes, two nostrils, one mouth, two ears, and two openings below. These are the nine openings. The pendant is Fātimah. The nine gems exist in the form known as Fātimah. That is the power of the *dunyā*. Fātimah, *pātiyā*—did you see—means did you see the *sūrah,* the form. *Sūratu pātiyā* means did you see the form. *Sūratul-Fātihah* is the opening chapter of the Qur'ān. There is another form within this form. That is the pendant you saw on the star. You saw the beauty of Allāh, the adornment of Light that is God's beauty. That is what you saw.

" 'Alī is Allāh's justice. It is a Tiger that overcomes all evil qualities. It overcomes everything without any fear whatsoever. Only that which is called the Tiger of the 'Arsh can retain the crown. He is called the Tiger of the 'Arsh. The *'arsh* is the throne upon which God, who never fails in justice, is seated.

"These are the adornments the star possesses. Now do you see? So who is older?" asked Muhammad ﷺ.

Gabriel ﷺ said, "Allāh alone will know you!"

Like this, the soul of Man—the soul of *insān,* his heart, and his face, have not appeared exclusively at this present time. The qualities, the *qalb,* and that beauty belong to Allāh. When did Allāh appear? That was when those things appeared within Him. That is Muhammad and Ahmad. Its age can only be explained in the way that it was explained to Gabriel ﷺ.

That is the star, the star that came from God. It is Nūr, Light. That is the star, the power called *insān*. It has no end and no age. No matter which angel comes to ask about it, he will find that secret to belong only to *insān*. That is Muhammad—the secret of the Nūr. That is the *dhāt,* the soul. How much power it has!

With this beauty, God created everything that has appeared—the *malā'ikah,* the angels, the heavenly beings, Gabriel ﷺ, and Michael ﷺ. With this beauty, He created the heart and the *dhāt*. With this grace, He created the oceans, the plains, the surface of the earth, the underworld, the sun, the moon, and the stars—all things—hell, heaven, the *malā'ikah*, the

celestial beings, the *jinns,* the fairies, and everything else. He created them all with this grace. He created them from this Light. He did not create them from themselves.

The creations possess a fixed time limit, but that Light is inestimable. We cannot assign an age to that which has been manifest during all the time God has existed. Therefore, this is the explanation that Muhammad ﷺ gave to Gabriel ﷺ.

This is Muhammad and Ahmad. The heart and the face came from Allāh. The *dhāt* and the beauty, the *zīnah,* came from Allāh. That is what was given the name Muhammad.

The Qur'ān is not something that can be recited in an ordinary way. It is a matter of actually communicating with God. That Muhammad is what speaks with Him. That is what reaches Him. That is what joins with Him no matter where he is. That is the "sun" of God—that which reaches That from which it emerged.

This is how the Qur'ān exists.

Therefore, to understand the duties and the meanings of al-Asmā'ul-Husnā, we must know that they are indeed His duties, although, to the world, they are the *wilāyāt,* the miracles.

His Beautiful Names describe the performance of Allāh's duties, the duties of His compassionate qualities, the duties that He does for His creations. The world says those Beautiful Names are the *wilāyāt,* saying, "He is performing *wilāyāt.*" For Allāh it is

a duty, for you it is a *wilāyāt*. This is al-Asmā'ul-Husnā.

These are the duties we must begin to perform. We must begin to do the work of Allāh's compassionate qualities. To take the form of Allāh's qualities and to do Allāh's duties is the Qur'ān. We must perform the *qurbān,* the sacrifice of purification, on everything that is not Qur'ān.

They must be cut away: "*SubhānAllāhi, walhamdu lillāhi wa lā ilāha illAllāhu wallāhu akbar wa lā haula wa lā quwwata illā billāhi wa huwal-'alīyul-'azīm.* All glory be to You, O God, and all praise be to You, and there is nothing other than You, O God, You are God, and You are most great, and there is no majesty or power except with You, and You are most exalted, supreme in glory."

Everything else must be cut away. Everything else must be given in *qurbān.* Once everything else has been given in *qurbān,* what lies beyond is the Qur'ān.

Qurbān does not mean giving the chickens, the goats, and the cows for slaughter. There are four hundred trillion ten thousand animals here inside that must be given for *qurbān.* The *qalb* must be given for *qurbān.* Only after all those things are given for *qurbān* will we know the difference between *halāl* and *harām,* and only after that will what we eat be *halāl.* It will be *halāl* only after that. Everything we see in the *dunyā* is *harām.* Only what is seen within Allāh is *halāl.* Eat that!

Bawangal now specifically addresses someone in the room: What do you think, child? There is a difference between your recitation of the Qur'ān and the meaning of what we have been saying. I am telling you this because I have heard your recitation. People say, "Find a Shaikh who is an Insān Kāmil and listen to him. Otherwise, there will be no understanding."

This must be understood through a Shaikh.

What belongs to Allāh is *sirr*. The *sirr* did not come down to Muhammad ﷺ. Allāh kept only one thing as His *sirr*—He gave away everything else. About everything else, He said, "O Muhammad, tell them this!" We call all the things we do not understand *sirr,* and we say, "We should not speak about it. We do not understand, so we should not reveal this *sirr.*" Such a person surely does not know!

Why would God have told Muhammad ﷺ something that was a *sirr?* Gabriel ﷺ would know, Muhammad ﷺ would know, and the *ummah,* the followers, would know. Then it would not be a *sirr,* it would be revealed.

There is one thing that is *sirr,* and it is in His hand. The *sirr* is that He is the Endless One. The *sirr* is that He is the Immeasurable, the Endless. That remains in His hand. He has told us everything else. Yes, very well, we must understand this.

We have given only a small meaning for al-Asmā'ul-Husnā, the Beautiful Names. Those who have wisdom may comprehend even more.

This explanation belongs to the wisdom of an ant,

the *nullān,* the small ant that is the most discarded of all ants. This is a small explanation for that level of wisdom. Those who are wise, those who are *insān,* will understand the exaltedness of it.

Those who are divisive will not understand. Those who say "I" and "you" will not understand. Those who say, "Mine, my scripture, your scripture, my religion, your religion," those who possess those separations, will not understand. They will not understand.

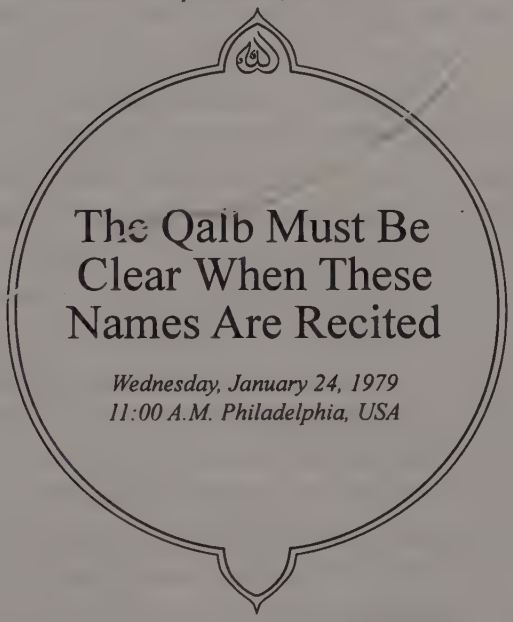
Those who have given this divisiveness for *qurbān,* those who have cut these things away will understand Allāh's qualities and His compassionate duties that are known as al-Asmā'ul-Husnā. These are the duties that God performs. Please understand this.

Therefore children, know this and endeavor to understand the requisite conditions. To do that you will need the faith, certitude, and determination that are *īmān.*

The world will come to fight with and attempt to crush all who possess this. It will oppose them.

Therefore, to cut away the qualities of satan, you must have that mighty sword known as the faith, certitude, and determination of the *īmān* that belongs to the Tiger of the 'Arsh. Satan's qualities must be cut away. We must do this. Please make this effort. *Āmīn. Āmīn.* May Allāh grant this to us with His grace.

A'ūdhu billāhi minash-shaitānir-rajīm.
Bismillāhir-Rahmānir-Rahīm.
I seek refuge in Allāh from the accursed satan.
In the name of Allāh,
the Most Compassionate, the Most Merciful.



The Qalb Must Be Clear When These Names Are Recited

Wednesday, January 24, 1979
11:00 A.M. Philadelphia, USA

Allāh knows who says these words correctly and who does not. Allāh looks at the *qalb* of the person who is reciting. He does not look at the recitation, He looks only at the *qalb*.

The learned person looks at the letters. Allāh looks at the *qalb*—the unlearned person has not studied, so it is his *qalb* that recites. Allāh looks at that clarity.

Allāh does not look to see if the letters are clear or if the pronunciation is clear. He looks only to see if the *qalb* is clear.

A learned person must recite correctly. If he does

not recite correctly, there is punishment for him. A learned man must pronounce the vowels and the consonants correctly. Only Allāh will know the unlearned man: Allāh alone will understand his faith. The unlearned man will know the word "Allāh." His whole life and existence will be about Allāh alone. In his faith, he can say anything, because Allāh is watching over him. Allāh revealed this point at the time of the Rasūl ﷺ when Bilal ؓ and a learned man recited the call to prayer.

It is because of this that the saying, "There is no other god worthy of worship," came to be. Allāh has said, "I am the One to whom worship belongs. I am the One who accepts the prayer. I am the One who gives the Judgment, and I am the One who provides the food for all that has been created. I alone can do this. No one else can do this work. I am the Pādishāh for this." Al-Asmā'ul-Husnā, these Beautiful Names, apply only to Allāh. There is no one equal to Allāh, no one who can be compared to Allāh. Therefore, no one other than Allāh can evaluate the pronunciation or the recitation.

Thus, a person who is learned must ask forgiveness from Allāh for his mistakes. Allāh alone can grant that forgiveness. That is how it is in that state. The unlearned person has a belief: his *qalb* is the Qur'ān for him. The faith in his *qalb,* his faith in Allāh, is his gateway. His faith is his Qur'ān. This faith is his clarity, and that clarity is his prayer. When he speaks of Allāh, his intention is upon Allāh. Thus,

his sincere longing exists in that state. He continually speaks like this in his *qalb.* He has absolute *tawakkul* in Allāh alone. He has only one point, and that point is Allāh. His point is, "Allāh, Rasūl! Allāh, Rasūl! Allāh, Rasūl!" This is what he will say.

But the learned person has many points; he is not focused on one state and his *qalb* does not exist in one state. Thus, he must correct his own mistakes and ask God for forgiveness. He must ask Allāh for forgiveness and correct himself. That forgiveness cannot be requested from anyone else. It must be requested from Allāh.

There is another thing, a *hadīth:* if a learned person or anyone else in the land causes torment, *adhāb,* hurting the heart of one who is an Insān Kāmil—a person who lives as an *'abd,* a slave, to Allāh, a person who has faith in Allāh alone—Allāh will not tolerate it!

If you ask forgiveness from Allāh in that instance, He will say, "Ask forgiveness from the one you have hurt!" In that instance, you will have to ask forgiveness from that slave of God. As soon as his *qalb* reaches peace, Allāh's *qalb* will reach peace. Only after the peace comes to his *qalb,* will Allāh's love be made peaceful.

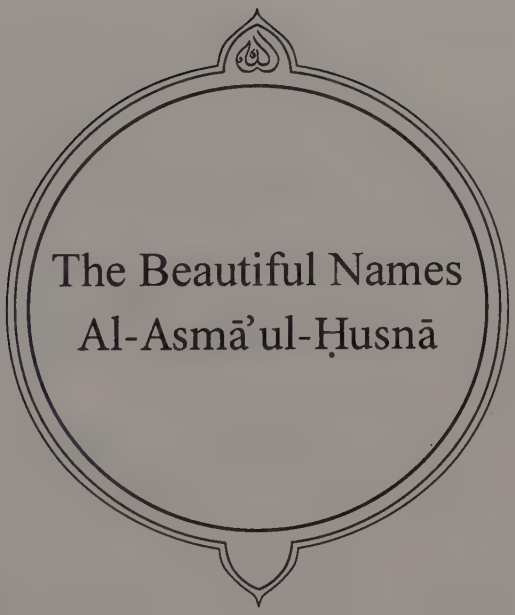
That state is one thing. For everything else, you have to ask Allāh's forgiveness. That person is Allāh's *'abd,* and anyone who hurts him has to experience the same thing. As soon as the heart of Allāh's slave feels the pain, it will return to harm the person who

hurt him. The *balā'*, the ordeal, will come. If you realize that, and ask *du'ā'* from Allāh, Allāh will say, "Ask him for pardon!" Allāh will not fulfill that *du'ā'*, that *du'ā'* will not be *maqabūl*, acceptable. Allāh will tell you to ask him for pardon.

Question: What if we wrong an ordinary person?

Bawa Muhaiyaddeen: That is what you must request a *du'ā'* for. That is what you must ask God for. When you realize your mistake, go, ask forgiveness from that ordinary person too. Otherwise, the punishment for those deeds will come to you on Judgment Day. It will all come at Judgment Day.

But this you will be asked about immediately! The other will not come until your Judgment. It is good to ask forgiveness from the ordinary person as well. If you do not ask, it will come at Judgment. But this is like falling into fire! Therefore, you must ask forgiveness directly from that slave of God. That is the meaning.



وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا

To Allāh belong the most beautiful names, so call upon Him with them.

—Holy Qur'ān 7:180

Allāh is within Himself in His own hands. His duty is the protection, preservation, and salvation of creation. He generates things which are with and without wisdom and makes them become useful things. He creates everything, but nothing is equal to Him.

He created the lives so that they would return to Him and merge with Him. One who knows Him will merge with Him in the end, and such a one is given the power and grace for that state.

For earth, heaven, the seas, the rain, the hills, for things with and without life, and even for the atoms and the atomless, He gives His grace which is All-Perfection.

Not lacking anything, He is endless, birthless, and deathless. He exists always, granting grace. Finally, He calls for praise and that comes. He has endless rays and compassion. That name, yā Allāhu, is in His hands. In this state, His praise and glory are in His own hands. No one else can know it. This name of His grace is only one point of His grace.

O GOD,
THE ONE AND ONLY

O COMPASSIONATE

O Most Merciful, Most Gracious,
Beneficent, Kind, and Understanding;
O Cherisher

The One who has endless compassion for all lives. He is compassionate and helpful to all lives.

O MERCIFUL

O Most Compassionate, Clement, Kind, and Understanding; O Sustainer and Redeemer

The One who is full of endless compassion for all lives.

O KING

O Sovereign, King of Kings, Monarch, Possessor

The King of the utmost interior and exterior of all creation. He is the King that discharges help and justice to all.

O HOLY

O Most Holy, All-Holy

The Holy of holies of all creation. The holiest. The One without dirt, scars, or guilt. The purest.

O PEACE

O Source of Peace and Perfection;
O Bringer of Safety, Security, Intactness,
and Well-Being

The One who gives His grace, purifies His creation, and tries to draw it to Himself. The One who has that grace and compassion.

O SOURCE OF FAITH

O Remover of Fear; O Giver of Tranquility;
O Bestower of Security

The One who protects all of creation with His compassion and grace.

O PROTECTOR

O Guardian, Preserver of Safety,
Helper of Those in Peril;
O Master

The One who looks into every creation by the light of His grace and helps them.

O MIGHTY

O Strong and Powerful; O Exalted in Might;
O Respected, Noble, Valuable,
and Beloved Friend

The All-Powerful and All-Graceful God. The One who has created all of creation, but has created none equal to Himself. He protects His creations and saves them.

O REPAIRER

O Restorer; O Irresistible,
All-Compelling, Omnipotent,
and Almighty

The One who makes the imperfect things in creation perfect.

O POSSESSOR OF ALL RIGHTS

O Supremely Great;
O Perfection of Greatness

The One who creates and who is compassion.
The One who has no equal in praise or power.

O CREATOR

O Originator; O Maker

The One who has created all creations
and sustains them.

O MAKER FROM NOTHING

O Creator; O Producer of Souls

The One who has the grace of creating all creation.

O FASHIONER

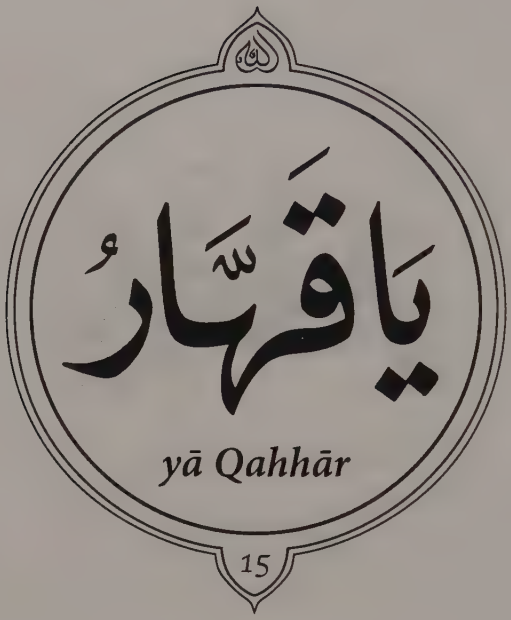
O Shaper, Bestower of Forms,
Creator of Lives

The One who gives physical power to all creation and who has the power to give physical form to all creation.

O ABSOLVER

O Forgiver; O Pardoner

The One who is patient and forgives the faults of all creation and those of His slaves.



O DOMINANT

O Subduer, Conqueror,
Supreme, Almighty

The One who creates, promotes, increases, and decreases. The One who has the power to do so.

O BESTOWER

O Giver

The One who provides free wages to all creations, even though the creation does not do the work of God.

O PROVIDER

O Sustainer and Maintainer; O Bestower of Sustenance

The One who provides food to all creations according to the capacity and need of their stomachs.

O OPENER OF THE HEART

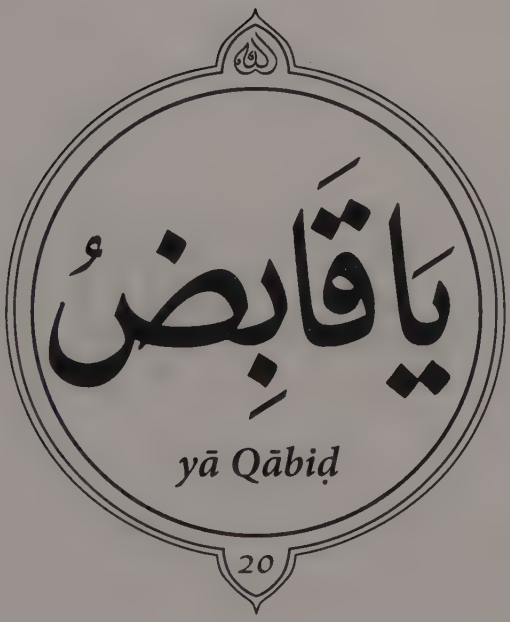
O Granter of Success; O Reliever

The One who grants whatever is asked
according to the longings of the heart.

O OMNISCIENT

O All-Knowing

The One who knows the innermost heart
of all creations.



O RESTRAINER

O Constrainer, Seizer, Catcher, Withholder

You are the One who reduces the daily food of those of Your creations that forget You and think that they are feeding themselves through their own effort; and You make them realize their faults.

O SPREADER

O Extender, Unfolder, Embracer

When Your creations seek You and ask You,
You give them food, open their hearts, and save
them with Your grace.

O ABASER

O Humbler

The One who humiliates those who have forgotten You, resisted You, or hated You. By giving diseases and poverty, You make them realize and then draw them to Yourself.

O EXALTER

O Upraiser

The One who promotes all His creations according to the state of their *īmān,* absolute faith, certitude, and determination.

O HONORER

O Strengthener, Exalter;
O Raiser to Honor

The One who purifies in this world and the next world those creations who have *īmān*.

O DEGRADER

O Humiliator, Abaser, Dishonorer

The One who sends to hell those who have forgotten Him and instead have followed satan.

O ALL-HEARING

O Hearer

Out of creation, those with pure hearts pray to You. If it is good, You grant them Your grace.

O ALL-SEEING

O Seer; O All-Comprehending

God, who through His divine grace, sees the within and the without of every creation.

O JUDGE

O Giver of True Justice; O Arbitrator

God, who knows good and evil deeds, gives final judgment.

O EQUITABLE

O Just; O Impartial

God, who knows the good and evil deeds in the *qalb,* the innermost heart, of each creation, dispenses compassionate justice.

O MOST SUBTLE AND GRACIOUS

O Kind, Refined, Gentle,
and Most Pleasant; O Mysterious;
O Knower of the Most Subtle Mysteries

God, who knows the inner *qalb* of each creation, endows them with divine goodness.

O AWARE

O Experienced; O Knowing

God, who knows the secrets in the inner recesses of the life, wisdom, and mind of each creation.

O CLEMENT

O Mild, Gentle, Forbearant, and Patient

God, who endows the qualities and actions of each creation with patience and forbearance.

O SUPREME GLORY

O Magnificent, Superb, and Most Important;
O Mighty Splendor

God, who is infinitely greater in wisdom than
all His creations.

O MUCH-FORGIVING

O Pardoner; O Forgiver

God, who exercises infinite forbearance, tolerance, and forgiveness towards the evil deeds of His creations.

O MOST GRATEFUL

O Most Thankful

God, who assists and helps every creation who goes in search of Him. He protects, blesses, and guides always.

O EXALTED

O Most High, Sublime, Supreme

God, who is the only One above all creations
who exists forever in His glory.

O GREAT

O Vast, Venerable, and Formidable

God, who is the greatest power in the entirety of His creation.

O PRESERVER

O Protector, Guardian,
Sustainer, Defender

God, who preserves, protects, and guides
each and every one in creation.

O SUSTAINER

O Nourisher, Maintainer, Provider,
Supporter, Feeder, and Strengthener

God, who endows strength and resolution
to each of His creations and supplies them
with firmness and determination.

O RECKONER

O Calculator;
O Esteemed and Noble

God, who will call for the account of good and evil deeds on Judgment Day.

O SUBLIME

O Glorious and Benign;
O Resplendent, Majestic, and Honorable

God, who neither needs nor will accept an atom of the material earnings, wealth, or strength of any of His creation.

O GENEROUS

O Bountiful, Noble, Beneficent, Kind, and Precious One

God, who in His grace endows each of His creations with the priceless heritage of the soul and wisdom, and gives His love as a reward according to the wisdom of such a created soul.

O WATCHFUL

O Guardian, Keeper, Observer,
Overseer, and Watcher

God, who looks at His created beings through
His penetrating divine rays.

O HEARER AND ANSWERER OF PRAYER

O Granter, Accepter, Approver,
and Fulfiller of Prayer; O Responsive

God, who accepts prayers and grants them accordingly.

O COMPREHENSIVE

O Vast and Extensive;
O All-Comprehending and All-Containing

God, who knows the intentions in the *qalb* of each creation and satisfies them accordingly.

O WISE

O Judicious; O Sagacious

God, who is so great in glory that none of His creations will be able to gauge the extent, depth, and greatness of that glory.

O LOVING

O Affectionate

God, the One who holds each of His creations within the embrace of His compassionate grace.

O GLORIOUS

O Splendid and Praiseworthy

God, who is the Sovereign Ruler of
every created being.

O RESURRECTOR

O Raiser from the Dead; O Awakener and Sender-Forth; O Reason and Cause

God, who has the supreme power of reviving the dead and giving death to those who are alive.

O WITNESS

O Certifier

God, who appears before His creations who earnestly search for Him.

O TRUTH

O Reality; O Duty;
O Just and Correct

God, whose infinite composure and strength cannot be disturbed no matter what difficulties, troubles, and hostile actions are engendered by the creations towards Him.

O TRUSTEE

O Advocate; O Guardian

God, who in His infinite compassion bestows food to each creation whether it does good or evil deeds.

O ALMIGHTY

O Forceful, Mighty, and Firm

God, who through His infinite resolution, firmness, and strength will crush whatever destruction, upheavals, or battles occur.

O FIRM

O Strength of Determination;
O Steady

God, who through His infinite grace controls the waywardness and carelessness of the minds of His creations and looks towards them with infinite compassion.

O NEAREST FRIEND

O Protector, Helper,
Patron, and Owner

God, seeing the true effulgence in the *qalb* of each being, offers divine grace and gives them whatever they need or require.

O PRAISEWORTHY

O Laudable; O Benign

God, who glorifies the truth, wisdom, and *īmān* of His true devotees.

O ACCOUNTANT

O Counter; O Reckoner

God, who envelops the *qalb*s of His true devotees with His limitless divine grace in order to protect their spotless effulgence.

O ORIGINATOR

O Beginner, Commencer,
and Founder

God, the Omnipotent, who creates all lives and beings and ensures their protection always.

O RESTORER

O Resuscitator;
O Reviver of the Dead

God, who restores life over and over again to those who are dead, and it is He who passes judgment.

O BESTOWER OF LIFE

O Quickener and Reviver

God, who restores life over and over again to those who are dead.

O CAUSER OF DEATH

O Giver of Death; O Destroyer

God, who sends death to each and every created being according to divine decree. Thereafter, judgment is passed on Judgment Day according to good and evil deeds.

O LIVING

O Ever-Living and Everlasting

God, who exists in *anādi,* the beginningless beginning, *ādi,* the time of the dawning of the light, and *awwal,* the beginning of creation, in this world and in the next world. He is forever existing, and He gives His infinite compassion to His entire creation.

O SELF-SUBSISTING

O Self-Existing; O One Who Stands Alone;
O Firm and Steadfast

God, who in order to protect all His created beings is vigilant and always resolute.

O FINDER

O All-Perceiving;
O Inventor and Maker

God, who does not need or desire the least material good of the entire world. God has only divine attributes, He needs no earthly goods. Further, He bestows His divine grace within the material things that He does not need.

O NOBLE

O Generous;
O Glorious and Sublime

God, who bestows infinite compassion both within and without each created being.

O THE ONE

O Unique One; O Solitary One;
O Incomparable; O Singular;
O One Alone

God, who is alone perpetually and who rules over the entire creation under one divine umbrella.

O ONLY ONE

O One; O One Full of Grace;
O Secret One

God, who alone has the inalienable right to create, preserve, protect, and rule over every created being. Everything exists as His path of Ahad, the Secret of Unity, in a state of Īmān-Islām, purity and surrender to God. Insān Kāmil, Perfected Man, will know this Ahad. The Ahad exists as the Resonance of Allāh in all of everything.

O ETERNAL-ABSOLUTE

O Eternal, Everlasting; O Equality

God, who does not need or desire anything from any of His creations. Existing in all lives, He is the One who will be the peacefulness and will be the equality which treats everything equally. Holding other lives as one's own life, understanding and accepting the energies of all lives, He is the One who gives the explanation. He is the One who has created patience, tolerance, and peacefulness. He is the One who is justice.

O POWERFUL

O Potent and Capable Master;
O Able One

God, who has the supreme power to create, preserve, control, and destroy every creation.

O POSSESSOR OF POWER

O Possessor of Strength; O Dominant,
Prevailing, Able, and Capable One

God, who always exhibits His divine grace to
the world through His authentic devotees.

O FOREMOST

O Ancient, Infinitely Pre-Existent and Sempiternal; O Offerer and Giver; O Leader, Advancer, and Preceder; O Expediter and Promoter

God, knowing the spotless purity of the *qalb* in each created being, makes them divinely resplendent through His grace.

O DEFERRER

O Delayer, Retarder, Postponer, Terminator;
O Last Remaining

God, who makes those who go forward on the evil dark path of satan go backward from that path through His divine grace. God does not allow the emergence of evil qualities and stops them from arising.

O FIRST

O Beginning; O Foremost

God, who is firm towards all created beings, renders to each of them their needs and requirements.

O LAST

O End; O Ultimate

God, the first and foremost when creation was ushered in, is behind after all creation has come into existence, and will remain after the entire creation has ceased to exist.

O MANIFEST

O Evident, Clear, Obvious, Conspicuous, Outward, and External

God, who emerged through all His creations in divine resplendence and with His divine grace.

O HIDDEN

O Internal; O Inmost Secret

God, who is beyond the reach of both those who use an intermediary to approach Him and those who have doubts and suspicion within their hearts.

O GOVERNOR

O Friendly and Protecting Ruler

God, the Father of divine wisdom, inculcates the divine truths within the *qalb* of each creation.

O SUPREMELY EXALTED

O Most High

God, the One of limitless majesty and glory who cannot be calculated, determined, or understood by any of His creation.

O RIGHTEOUS

O Dutiful and Devoted; O Kind
and Benign Benefactor

God, who bestows all good things through
His infinite divine compassion with no
advantage to Himself.

O ACCEPTOR OF REPENTANCE

O Forgiver; O Cause of Repentance;
O Merciful

God, who accepts the earnest appeals of created beings possessed of a spotless, effulgent *qalb*.

O PUNISHER OF WRONGDOING

O Avenger of Wrongdoing

God, who inflicts punishment on those who injure the spotlessly effulgent *qalb* within His created beings.

O PARDONER

O Forgiving, Forbearant, Tolerant,
Indulgent, and Merciful One

God, who forgives and bestows compassion on His creations who commit mistakes in their ignorance.

O KIND

O Ever-Indulgent, Compassionate, and Merciful One; O Pitying and Consoling One

God, who always bestows His infinite compassion and love upon all lives of His created beings.

O KING OF SUPREME DOMINION

O Ruler; O King of All Kingdoms

God, who is always the Supreme Sovereign Ruler of both earth and heaven.

O LORD OF MAJESTY AND GLORY, HONOR AND ABSOLUTE GENEROSITY

O Lord of Majesty and Liberality

God, who bestows upon all His created beings all they need in abundance. He gives them food and all they require according to their needs. This goes on perpetually.

O JUST

O Equitable

God, who dispenses divine justice to His created beings and protects them with meticulous precision.

O GATHERER

O Collector; O Assembler of All;
O Uniter; O Universal One

God, who will embrace all His created beings
in compassionate love at the end of the world.

O WEALTHY

O Rich; O Independent One;
O Self-Sufficient

God, who is beyond the orbit of pain and pleasure bestows divine compassion and love to each created being.

O ENRICHER

O Bestower of Wealth; O Sufficient

God, who gives to His created beings possessed of spotless effulgence all the good things they need and saves them from the evil things.

O PREVENTER

O Restrainer, Withholder, Hinderer,
Prohibiter, and Forbidder

God, who removes the darkness of ignorance
from His created beings and bestows on them
divine grace and love.

O DISTRESSER

O Harmful

God, who on Judgment Day causes great difficulties to satan's works, to ignorance, and to the actions emanating from ignorance.

O BENEFITER

O Advantageous; O Profitable;
O Useful

God, who gives good actions to all
created beings.

O LIGHT

O Light of Completion, Perfection, Purity,
and Plenitude; O Enlightenment;
O Ray of Light

God, who gives His divine luminosity to
truth, wisdom, and His divine beauty.

O GUIDE

O Leader

God, who shows the correct path to those possessed of a spotlessly pure *qalb*.

O INCOMPARABLE

O Unprecedented; O Extraordinary;
O Originator, Commencer,
Inventor, and Creator

God, who creates beings of infinite variety, each more wonderful than the other, and endows each with a particular beauty.

O ENDURING

O Everlasting and Eternal;
O Survivor

God, who never creates a thing comparable
and equal to Him.

O INHERITOR

O Heir

God, who is imperishable and without end,
even after the end of all created beings.

O UNERRING

O Discriminating; O Director;
O Guide to the Right Path;
O Possessor of True Faith

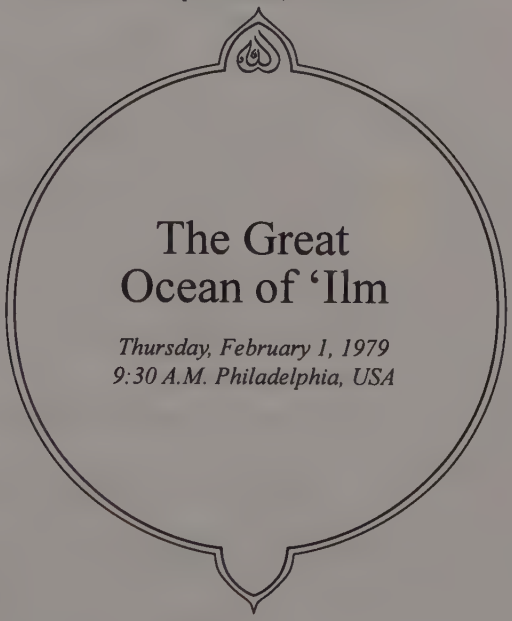
God, who endows His created beings with divine wisdom and, showing the path of *īmān,* enables them to merge with Him.

O MOST PATIENT

O Long-Enduring and Forbearant;
O Patience

God, who is always in a state of limitless forbearance, compassion, patience, and justice towards each of His created beings.

A'ūdhu billāhi minash-shaitānir-rajīm.
Bismillāhir-Rahmānir-Rahīm.
I seek refuge in Allāh from the accursed satan.
In the name of Allāh,
the Most Compassionate, the Most Merciful.



The Great Ocean of 'Ilm

Thursday, February 1, 1979
9:30 A.M. Philadelphia, USA

Bismillāhir-Rahmānir-Rahīm. In the name of God, the Most Compassionate, the Most Merciful. All praise and glory be to Allāh alone. He is the One who bestows the Immeasurable Grace, the One who is the Incomparable Love. All wealth belongs to the One who is the Incomparable Love, the One who has attained the wealth that is complete. He is the Complete One, and the complete wealth belongs to Him.

Precious children, jeweled lights of my eyes! Today we will give a small explanation of what is known as al-Asmā'ul-Husnā, the Beautiful Names.

Al-Asmā'ul-Husnā is the great ocean of *'ilm,* the *daulah* that is Allāh's wealth, the *wilāyāt* that are His miraculous qualities and deeds, His actions, His conduct, His nature, and His demeanor.

Al-Asmā'ul-Husnā contains His grace and His treasure, the *dhāt* that is the essence of His grace, the *sifāt* that are His physically manifested creations, *khair* and *sharr*—good and evil, hell and heaven, good deeds and evil deeds, the Day of Questioning and the Day of Decision, *dunyā* and *ākhirah*—his world and the kingdom of God. Allāh's actions are manifested in that section where everything has been contained and controlled like this.

That is the section in which absolutely everything has been contained.

It is the action within those actions—the duty—that is called al-Asmā'ul-Husnā. It is a great ocean, a great *bahr*. It is the ocean of divine knowledge, the *bahr* of *'ilm,* the ocean of grace and wisdom. If we wish to understand this ocean, the meaning will not be understood by the knowledge we have learned.

As long as this inner heart, this *qalb,* is turned downward towards the section of the *sifāt* and looking down at the *sifāt,* you will see only the *asrār* of the *sifāt*—the mysteries of the physically manifested creations of God—that exist as the eighteen thousand universes in that *qalb*. They are all only illustrations. They are all visible outside, existing as creation.

We look at creation and we paint it. We look at creation, we study it, and we learn about it. We draw

it and we write about it, but the creations are only illustrations.

So much more is contained in the *'ilm*. *'Ilm*—divine knowledge—means to discover what is contained within. The heart of such a person will look up. It will stop looking down. The attachment to what he saw before will be relinquished. He will stop studying those things and turn to the path that looks up towards Allāh. He will look only at that—his *qalb* will look only at God. His *qalb* will look only at God's actions. It will look only at Him.

The *qalb* must turn towards that section.

Earth, fire, water, air, and ether revolve around the terrestrial sphere. The same earth, fire, water, and air revolve in the sky. The same section exists in the sky and on the earth. Thus, even if someone flies in the sky, his *qalb* will still be looking down at the earth. It will look down. Whenever he looks down at the ground, his *qalb* looks at the *sifāt*.

This is not *'ilm*.

'Ilm is an ocean, a *bahr*. The *'ilm* exists as a mystery. The *'ilm* is complete for all three worlds: for the world of the *ānmā* that is the soul, for the *dunyā,* and for the *ākhirah.* It is complete for *awwal, dunyā,* and *ākhirah,* the world of the soul, the world of creation, and the world that is complete and full of light, the world that is the kingdom of God. The understanding is *'ilm.* To understand the *rahmah,* the grace, of all three worlds is *'ilm.*

It is expressly because the *'ilm* has to be learned

that Rasūlullāh ﷺ said, "Search for *'ilm* even if you have to go to China." We must understand this.

Every person in Allāh's *sifāt* is an individual illustration; every creation is an illustration. In each creation, there are fifteen realms and eighteen thousand universes.

Man lives in the sky and man lives on the earth. Within man dwell the *jinns* and the fairies, the *malā'ikah,* the birds and the beasts. All of them live in their own domains and dwell there within us.

Thus, man lives with a connection to creation. These things exist in the sky and these things exist on the ground—the world is round. We must think about this.

When the *zabar,* the line, is placed above the *alif* [ا] or when the *sukūn,* the circle, is placed above the *lām* [ل], we combine the two when we pronounce them. Similarly, the *sukūn* is this world—actually, it is the seventeen worlds. Man's *qalb* has to combine his *'ilm* with the *fat-hah,* just as the *sukūn* and the *zabar*—the line that is the *fat-hah*—are placed above the letters and combined with the letters which do not have a vowel sound. The sound can only come into existence when they are combined. Only when they are combined in this manner will the world within man begin to make sound. Then the *qalb* that was looking down at creation will begin to look up.

We must look inside for the meaning of Allāh's ninety-nine *wilāyāt* that are al-Asmā'ul-Husnā.

The *asmā'*—the names—signify that a state of

being exists, that a form has appeared. *Asmā'* refers to the form that has appeared. *Husnā*—beautiful—signifies that there is a mystery, a mystery deep inside. When the two are combined they become al-Asmā'ul-Husnā.

When wisdom looks inside, when wisdom looks within at the *bahr* of *'ilm*—the ocean of divine knowledge—it will see that *insān* is the *asmā'*. That is his form. *Husnā* refers to the *wilāyāt* of Allāh's *rahmah*. His *wilāyāt* exist within those actions.

'Ilm means to understand that *husnā,* that Qur'ān, that explanation, that mystery, that Immeasurable Grace, that Incomparable Love. That is *'ilm*.

He who comprehends the *'ilm* will be able to comprehend Allāh. He is the one who will be able to worship Him. He is the one who will be able to know Him. He will know His actions, His qualities, and His conduct.

The ocean exists, does it not? The ocean is filled with water—there is ocean all around the world. Will the ocean diminish if you take a drop of water from it?

If we swim in a pond and say we have bathed, if we swim from one side to the other, what prize will we get? If we sail in a boat from one country to another, there is nothing in it for us. There is no benefit to be gained from doing that, no benefit in it.

Dr. Markar: There is no benefit for us?

Bawa Muhaiyaddeen: There is no benefit whatsoever! You might get a piece of paper as a receipt

because you have understood the creation-section of *dunyā,* because you have traveled in it, because you have studied it, or because you have understood the things that are just illustrations. You will get that certificate, that piece of paper, as a receipt, and a title. That is all they will give you—nothing beyond that. This is why the *qalb* must look up. We must know this.

This is the reason Nabī Muhammad Mustafār-Rasūl ﷺ said, "Search for *'ilm* even if you have to go to China." He has told us, "Go even unto China to learn *'ilm*." We must understand this.

When someone understands, when he comprehends the *'ilm,* when he studies and learns to swim in the *bahr* known as the *qalb* of *insān,* he will know that the *qalb* is a great ocean that no one can swim across. The *qalb* is a great universe.

In the *qalb* of man is a net from which he cannot escape. In his *qalb* is a magnetic current that holds him and keeps him in that ocean. The four hundred trillion ten thousand kinds of miracles being performed there cling to him. These are the places within him where these things hold on to him and make him look down. These are the creations, the *sifāt*. They will always turn him back to the section of the *sifāt*.

If someone who knows the *'ilm* opens his *qalb* and looks at that ocean of *'ilm,* only Allāh's *rahmah* and His *wilāyāt* will exist within it. Allāh's sound, His resonance, explanation, actions, conduct, and

demeanor, His speech, all His explanations, His Immeasurable Grace, Incomparable Love, and Inexhaustible Wealth will exist within it.

Thus, it is through *'ilm* that we must gain a little understanding. Grace must be understood through grace. The mystery must be understood through the mystery. *Īmān* must be understood through *īmān*. *Sabūr* must be understood through *sabūr*. Patience must be understood through patience. *Shukūr* must be understood through *shukūr*. *Tawakkul* must be understood through *tawakkul*. *Al-hamdu lillāh,* that praise, must be understood through praise.

The Kalimah—*Lā ilāha illAllāhu Muhammadur-Rasūlullāh.* There is nothing other than You, O God. Only You are Allāh, and Muhammad, the beauty of the heart that comes to the face, is Your Messenger—must be understood through the Kalimah. The salutations to the prophets—the *salawāt*—must be understood through the *salawāt*. The greeting of peace—the *salām*—must be understood through the *salām*. Another meaning exists inside.

There is always something else within whatever we see at the outset.

We have looked at the eye, have we not? When we look at an eye, what do we do? At first, we just see an eye. Ah, then we see the light within the eye—we look into the eye. Then we see the scenes within that eye. We can see the eye inside the eye and we can see the scenes inside the eye within which we see certain colors, sparkles, hues, and beauty. We see

these things, do we not? It is like this for everything we look at—there is always something more inside. If we see something inside, we must then look inside that too for even more.

The section of *'ilm* is also like this.

We have understood that there are words on our tongues. We have seen the tongue, and we have seen the words that come from the tongue. In those words we can perceive a taste, and in the taste we can perceive the happiness. Within that happiness, we see the section that is lovely and beautiful. Thus, in everything we learn there is also something else inside it that we must study.

This also applies to the *'ilm* within al-Asmā'ul-Husnā. The world keeps talking about *'ilm.* The world keeps writing about so many aspects of Allāh's ninety-nine Beautiful Names. They have written books about so many of their aspects. Those books exist in the world.

However, before those books ever existed, God revealed and fully explained the secret of the *sifāt,* the creation called *asmā',* and the *husnā* that is the *dhāt,* the essence of His grace. Each creation is a book. God has given those books into every hand, placed them into every *qalb,* and told us to use them. He has instructed us to understand.

His book exists in every *qalb,* yet we have forgotten this book, have we not? Let us think of it and reflect upon it once more. Let us endeavor to comprehend it once again.

There are people who say such things as: "If you recite one of the names three thousand times, you will receive a certain benefit. If you recite it seven thousand times, you will get a certain other benefit. If you recite this one six thousand times and the other one seven thousand times, it will heal your illness. If you recite something else ten thousand times, you will get a child. If you recite a certain name fifteen thousand times, you will obtain a *wilāyah*. If you recite it forty thousand times in a three-month period, it will cure everything and you can become a king or a leader to the country." This is what people have been writing.

This is not *husnā,* it is merely creation. Why are you reciting these things? Why are you shouting in the supermarket? You are just thinking of the goods in the market! Why do you go to the butcher shop to shout? To buy the meat there! Why do you shout in the clothing store? To buy nice clothes! When you recite like this, there is no real benefit.

To glorify God, to do *tasbīh* to Allāh every second, will benefit you. Turn your *qalb* up. You have to turn the *qalb* that is turned towards creation, upward. A *sukūn* [indicating the absence of sound, the *dunyā*] now exists above the letter. When the *qalb* is turned up, this *dunyā* will be finished. Leave the sound of the *dunyā* behind and place the sound of the *fat-hah* above—place this sound above! This is the state in which you must gather *'ilm*. Before we do this, there will be nothing to be heard here.

Allāh has said, "I have already given you everything, absolutely everything. I have given you everything you could possibly need. I have kept only one thing for Myself. I have given you the ninety-nine [qualities] and the three thousand blessings. I have already given you My kingdom and My riches. Now you yourself must make the effort. Do whatever you need with anything you wish. I have given it all to you."

He has given you everything. All you have to do is take, knowing which of those things belong to you. There is nothing more to request from Him. What can we ask Him for? He has already given it. There is nothing more you need to request.

If you have squandered the treasures He has given you, that is your fault. You must look into this and correct yourself. He has given you everything. He has told you what is right, what is wrong, what is good, and what is bad. You must take what is correct for you.

There is *dhāt* and *sifāt, sharr* and *khair,* hell and heaven, the kingdom of God, *awwal, dunyā,* and *ākhirah,* good actions and evil actions, good and evil. He has given you absolutely everything—all the eighteen thousand universes. You have been told what is *halāl* and what is *harām*. He has given all the wealth to you—so who must do this?

If you waste the wealth God gives you, you cannot ask Him to restore what you have lost. What can we ask Him for? He has given you everything,

telling you also that your true wealth is only Him. However, you have rejected that wealth! He has given you everything. When you understand this, you will know that He is the only treasure, that Allāh is the only wealth that belongs to you. When you understand this, there will be nothing to ask for.

Turn your *qalb* towards Him. Once you turn towards Him, saying, "You are my wealth, only You," once your heart turns towards Him, your breath and your words, your blood and your skin will recede naturally into the background, and you will speak to God Himself.

That state is *'ilm* and that *'ilm* possesses great *daulah*—great wealth. It contains His greatest grace. We must think of this.

If you say something a thousand times to get one thing, seven thousand times to get another thing, and eight thousand to get something else—and even if you recite something fifty thousand times, you will get nothing extra from it. Why? He has already given everything to you.

Simply open the *khaznah*—the treasury—God has given to you, and take what belongs to you from it. If you open your *qalb*, you will see that it is all there. If you open the *'ilm,* it will all be there.

If you open other places—if you open ignorance, lack of wisdom, hypnotic delusion, maya, earth, woman, and gold, your blood and your blood ties, your desires and your mind—if you open those things and look inside, it will be like cutting open a dog.

If you cut open a dog, what will be there? Just the smell of the dog! If you cut open a cow, what will be there? Just the smell of a cow! If you cut open a goat, what will be there? Just the smell of the goat! If you cut open a fish, what will be there? You will get the offensive smell of the fish! You are cutting into every animal and looking into it: the only thing that will be there is their smell and their odor. This is your fault.

Open your *qalb* instead. If you open it and look inside, the *'ilm* will be there.

If you open the *'ilm* and look into it, grace will be there. If you open the grace and look into it, Nūr, the Light of God, will be there. If you open the Nūr and look into it, the resonance will be there. If you open the resonance and look into it, the sound will be there.

If you open the sound, God's *wilāyāt* will be there. If you open the *wilāyāt* and look into them, God's actions and His conduct will be there. If you open those actions and look into them, His duties and His qualities will be there.

If you open those qualities and look at them, all lives will be there, bowing down before those qualities. All the creations will be there. If you open that, everything everywhere will be contained there. If you open that containment, only He Himself will be there. Everything will be contained within Him. We must understand this.

That is *'ilm,* that is the *bahr* of *'ilm*. That *bahr,* that ocean, is called *'ilm*. We must know this.

When Nabī Jonah ﷺ came, he discoursed on God's commandments, but no one in his country listened to him or respected him.

He said to God. "O God, they do not respect me, they do not listen to Your Word. O God, You must annihilate them! This country has been overtaken by sin!"

God said, "Is that so? Tell them, Jonah, just tell them."

Jonah ﷺ replied, "When I tell them, they drive me away!"

God said, "Is that so? All right, you can take your followers and leave. Go!" Then He asked, "Do you actually have any followers?"

"No, not even one!" replied Jonah ﷺ.

"All right, I will do as you requested and destroy this place."

Jonah ﷺ asked, "O God, how will You destroy them? How are You going to destroy them?"

"The entire sky will come down to converge on the earth. The sky will come to cover the earth, approaching the earth in a state of fire. The sky will come down as a state of fire, blanketing everything, and turning everything into flames. Everything will be destroyed. All right?"

As Jonah ﷺ watched, the sky began to descend and to envelop everything. The sky began to part and the fire was approaching. Jonah ﷺ started running. He grabbed his wife and two children and ran. He said to them, "God is going to destroy everything,

come, let's go!" He ran. He ran until he came to the sea. He left behind his wife and one child where a small stream flowed into the sea. He took only his younger son with him and ran into the sea. He carried the child and began to swim. A crocodile seized the child and killed him.

When Jonah ﷺ looked back, he saw that a tiger had killed his wife and the elder child. It had killed them! This child was gone and that child was gone—both his children were dead. He swam across the inlet to the other shore where he saw a ship at anchor. He asked the ship's captain, "Will you take me with you on the ship? I have to leave here to go somewhere else."

Jonah ﷺ was a beautiful man and he had a good face. He looked like an elderly man.

The captain of the ship said, "The ship is filled with people. There is not enough room for another person, but when I look at you, you seem to be a good man. Your face is a face of light and you are elderly. All right, come aboard. Normally, we would not take anyone else at this point. All right, come aboard!"

Jonah ﷺ got into the ship which shortly set sail. The vessel began to move back and forth and rock up and down until it was on the verge of capsizing.

The captain said, "What is this? I have sailed this ship for so long. It never moves like this! All our lives could be lost! There must be an enemy to Allāh aboard. There must be someone who has acted

against Allāh. Thus, if we throw him off the ship, the rest of us can escape."

The captain asked that the names of all the passengers be written down and placed into a container. He told someone to draw out a name. The name drawn was Jonah.

The captain said, "Ah! Whose name is this?"

"It is my name," said Jonah ﷺ.

But when the captain looked at him, Jonah ﷺ did not appear to be like that. "Your name must have been drawn by mistake," he said, as he put the name back. Again he pulled out a name, and again Jonah's name appeared.

The captain said, "Your name was drawn again!"

In the meantime the ship was very close to sinking, but the captain said, "No, this too must be a mistake. He is not that kind of a person," as he picked out a name for the third time.

Jonah's name appeared for the third time.

He said, "I am Jonah. I am an enemy to God. It is true, God is my enemy. That is true, and if you continue to sail the ship with me aboard, all these people will have to die. Just push me into the sea!"

The captain said, "We cannot do that. You do not look like that kind of sinner. Let's put your name back and try for a fourth time." He put Jonah's name back. The fourth result was exactly the same.

Jonah ﷺ ran and jumped into the sea.

As soon as he plunged in, a whale swallowed him. The whale swallowed him, and he went into its

belly. Forty days passed. Forty days went by and the whale developed a stomachache. Why? Because it could not digest Jonah ﷺ!

The whale swam and swam until finally it vomited, *"Oyuoyuweh!"* and Jonah ﷺ tumbled onto the shore.

When he gazed around he saw that he was in a sandy desert in which there were no people—there was no one. He looked about until he finally spotted a pumpkin vine growing over a lean-to, beneath which lay a deer. The pumpkin vine provided the only shade. The sun was hot, terribly hot, and the deer had taken shelter there.

Jonah ﷺ too took shelter in the shade and the deer began to give him some of its milk. Jonah ﷺ drew out the milk and drank it. That was where he lived. Once in a while a piece of flatbread would appear, and he would eat it. He did not know how it got there.

Months went by. Then the sound of God came. "O Jonah, now you have a nice house. You have deer milk, and food. You are cheerfully living here. Did I send you to the world for this? Did I send you here for your own comfort? You must leave!"

Jonah ﷺ said, "O God, how can I go anywhere? The sea is all around, and there is no transport."

"Just go!" His sound had come. His sound: "Go!"

Jonah ﷺ went. He saw a ship—the same ship! He climbed aboard and it took him back to where he had boarded it before. It took him back to the same place! When he went ashore and looked around, he saw his

wife and two children standing under the same tree, watching him. They were standing under the same tree!

Jonah ﷺ said, "What is this? My wife and children are still standing here!" There was no stream, though. The stream that had been there was not present. Approaching them, he said, "Have you been standing here all this time? Didn't the crocodile take you?" he asked his younger son. "One of the children was killed by a crocodile, was it not? And the two of you were killed by a tiger."

His wife said, "No, nothing killed us. We have just been standing here. We have been standing in the same place."

"Really?" asked Jonah ﷺ. "Ah, all right, Allāh has told us to go. Come. Let's go," he said.

All the people in that country were watching as Nabī Jonah ﷺ, his wife, and children came towards them. They had been searching for Jonah ﷺ and declaring, "O God, we accept him. We accept Nabī Jonah. O Nabī Jonah, we accept you." They had been saying, "We accept you. O God, do not destroy us," as they approached him. They came towards Jonah ﷺ saying such things, falling to the ground in front of him, and asking for forgiveness.

"You are not dead yet? How did you escape? What happened?" he asked the people.

"The moment you left, the sky came down and covered everything—everything turned to fire. It all turned to fire! The flames engulfed the country and everything was about to become part of that fire.

When we begged God to save us, the sound of God came to us. 'You did not accept My *nabī* nor did you accept My commandments. Thus you must go into the chasm of fire!'

"We pleaded, 'O God, we truly accept You, and we accept that *nabī*. Save us!'

"God said, 'Then accept him, but you must keep your word, and obey My commandments. I am the One who created you, the One who protects you, the One who gives you food.'

"We said, 'O God, we accept You!'

"That is how we came to accept God. After we accepted you as well, the fire immediately receded, rose up, and disappeared into the sky," the people told Jonah ﷺ.

Jonah ﷺ said, "All right. Very good." Then he gave them the Kalimah—*lā ilāha illAllāhu Muhammadur-Rasūlullāh:* There is nothing other than You, O God. Only You are Allāh, and Muhammad, the beauty of the heart that comes to the face, is Your Messenger.

The sound of Allāh came to him. "O Jonah, did I send you down so that you would only take care of your wife and children? You were willing to send so many people to their deaths!" That is what He said to Jonah ﷺ.

"You took your wife and children and tried to run away. You were very careful with them. You are a *nabī*, a prophet. Did you not understand? You are a *nabī*, and you have given birth to so many children. You are My messenger. Did you not understand that? They

are all your children. They are your followers, your *ummah,* and they are your siblings, yet you asked me to kill them all! You took only your wife and children with you. Did you see what happened?"

God continued to speak. "This is not the correct way. The words and the differences that you carried within yourself turned away their *īmān*. As long as you had differences, the people did not accept you. As long as there was separation within you, they did not accept you. They accepted you when your separation left you. As long as you have attachments, the people will not accept you, truth will not accept you, and justice will not accept you. Therefore, please understand this. All right, how long were you away?"

"Forty days in the whale, and then I was in the desert. Maybe six months: including coming back, it may have taken six to six and a half months."

It actually took only fifteen seconds. It took fifteen seconds for him to leave and to return, and to dwell in the belly of the fish. It all just took fifteen seconds.

God said, "The people accepted everything in two seconds. You went to so many places in those fifteen seconds. That journey was inside you. All of it happened in fifteen seconds within your own heart. Although My commandments were within you, you yourself were distant from them. This is why all this occurred. If you had to go on such a roundabout journey to reach My commandments, how could you expect the people to accept anything? They could not.

"You had so much to comfort you, you were in a comfortable state, yet you were the fundamental enemy. Because you did not correctly fulfill the commandments of God, you were the enemy. No one could accept that, could they? All of it happened in fifteen seconds. The people accepted Me in two seconds!

"I am not an enemy. I am not an enemy to any of My creations. My Soul is within them and their souls are within Me. I see only one thing. I do not see two. You see three—that is the difference. From now on you must accept the exaltedness that is known as *īmān*. You must look at what the recitation of the Kalimah actually is. You must understand the determination that understands Allāh's commandments, and whom you accept.

"You must know what the prerequisite for *īmān* is. The prerequisite for *īmān* is to accept Allāh with absolute certitude. You must understand what the prerequisite for Islām is. The prerequisite for Islām is *sabūr, shukūr, tawakkul,* and *al-hamdu lillāh*—patience, gratitude, trust in God, and praising God. This is the prerequisite.

"If you had possessed this state, everyone would have accepted you. You did not possess this state, so that is why their state was the way it was. Thus, Jonah, from now on you must follow My commandments correctly and teach them to the people. You must know Me. You must know My qualities, My actions, and My gaze, and you must help the people

know them too. This is what a *nabī*—a prophet—does. Only such a person is called My messenger. This is what allows the people to accept you and Me. Understand this!" He said.

This is how Rasūlullāh ﷺ revealed that to us.

We commonly refer to this as al-Asmā'ul-Husnā—the Beautiful Names. *Asmā'* means that when we open the ocean known as divine knowledge, when we open the ocean known as *'ilm,* a man will be there, an *insān* will be there. An *asmā',* a form, a *sūrah,* will be there. *Husnā*—the beauty—is the inner meaning, Allāh's *dhāt*. The explanation, His grace, and His mystery exist within the *sūrah* of *insān*—that *asmā'*.

The *asmā'* have been linked together with twenty-eight letters. The *husnā* exists within it as His *wilāyah*.

We must understand this through the *bahr* of *'ilm*. It is useless to write it, to recite it, and to memorize it. According to what Rasūlullāh ﷺ has said, "Go, search for *'ilm,*" means we must strive to look for His *'ilm*.

That *'ilm* is the greatest wonder. That alone is *'ilm*. We have written only about what we have seen—this is just a lesson, just an illustration.

What came to Allāh's Rasūl ﷺ is *'ilm*. That is *'ilm* and that has been established in the *qalb*. The words and the *wilāyāt* of Allāh that have been established in the *qalb* are the *'ilm*. What is revealed from the *qalb* are the *wilāyāt*. What opens from the *qalb* is the worship, the reverence. This is what we must

know. If we know this and understand this place, this is what is known as absolutely pure *'ilm*.

Children, we cannot find the end of the ninety-nine that are called Allāh's Beautiful Names in that *'ilm*. Through that *'ilm* we must dissect and examine everything that comes from Allāh.

From these ninety-nine, we must take one particle, one *wilāyah*—one miraculous deed.

If we cut that particle into ten million pieces with the Sword of 'Ilm, if we cut it, open it, and look at it, taking one of those ten million particles, they will still be there—ninety-nine by ninety-nine by ninety-nine—rotating around one another without touching. They will rotate around one another without touching.

If we take one of those particles, cut it into nine million pieces, taking one of those nine million particles and looking at it, we will see that they will rotate around one another without touching—ninety-nine by ninety-nine by ninety-nine. They will all be doing *tasbīh* to Allāh, without touching one another.

If we take one of those particles and cut it into five million pieces, taking one of those five million particles and rejecting all the others, one will not touch the other. They will be there—ninety-nine by ninety-nine by ninety-nine. His *wilāyah,* His sound, and His resonance will be there as those particles rotate without touching one another.

If we take one of those, cut it into two and a half million pieces and look at it, taking one of those

particles, there too, one will not touch the other. Ninety-nine by ninety-nine by ninety-nine—they will rotate around one another without touching.

If we take one of those particles and cut it into two million pieces, taking one of those two million particles and looking at it, one will not touch the other. They will rotate around one another—ninety-nine by ninety-nine by ninety-nine.

If we take one of those particles and cut it into a million pieces, rejecting all the rest, looking at only one of them, they will be there rotating without touching one another.

If we take one of those particles and cut it into five hundred thousand pieces, if we take one of those particles and look at it, they will rotate around one another without touching. They will be there—ninety-nine by ninety-nine by ninety-nine.

If we take one of those particles and cut it into a hundred thousand pieces, if we take a particle of one of those particles and cut it, the *'ilm* will still be there.

As we cut and cut, the Power will greatly increase. As we cut and cut and examine those particles, the Light will increase. The ninety-nine will always be there, without touching one another, without touching one another.

If we take one of those particles and cut it into fifty thousand pieces, taking one of those particles and looking at it, one will not touch another. They will be there, rotating around one another without touching.

If we take one of those particles and cut it into a thousand pieces, one will not touch the other.

The Power cannot be described. It will absorb the one who does this, just like that! He and his wisdom will be completely overpowered by it. That *'ilm* and that wisdom will overpower him, and he will fall into it. It will absorb him, and he will absorb it.

A single *wilāyah,* a single miraculous deed, exists in that state. There are ninety-nine such *wilāyāt,* along with their actions, their conduct, their qualities, their duties, and the services they perform. This is the state in which God acts and rules.

This is what we call al-Asmā'ul-Husnā. When we look, we see that *'ilm* is the process through which one returns to that which is contained within Allāh. That is *'ilm*—when the *qalb* turns upward towards Allāh.

When it turns towards Him, it is the *qalb*. When it is turned to the other side, it is a dog. As long as it looks down, it is a dog. *Kalb* means dog. As long as it is turned down, it is a dog. Only after it turns up does it become the *qalb*—the inner heart. We must understand this. When it turns up, it turns towards Allāh. When it is turned down, it is just a dog. What is the Arabic word for dog? *Kalb*. It is a dog and it looks down. Its tongue always hangs out of its mouth, and saliva drips from it continuously. That is the *kalb*.

When the *qalb* turns towards Allāh, the *'ilm* will be visible. That is the *bahr* of *'ilm*—the ocean of divine knowledge. That is *'ilm*. Thus, it is *insān* who must know al-Asmā'ul-Husnā.

Is this dog going to know *'ilm?* When it looks down, it is a dog, and it sees only feces, garbage, bones, and so forth—it sees only the things that have been thrown away. Those things are not *'ilm*. Those things are corpses and garbage. Those things are not *'ilm,* but that is what the dog looks for. It sniffs them out with its keen sense of smell. That is the *kalb*.

The *qalb* must turn up towards God. Then it is *'ilm*. Only then is what we learn correct. As long as that state does not arise, it is just a *kalb,* a dog. As long as we are dogs, we are not learning. That is not *'ilm*. That is just a dirty smell that the mind grabs hold of. That is what desire licks.

Therefore, understand the Beautiful Names! The only *'ilm* is the *'ilm* that understands and comprehends Allāh's wonders, His *rahmah,* the things that have been given to *insān,* that *daulah*. That is the wealth. We must understand this.

May God give you the entirety of the wisdom that is *'ilm*. You must strengthen your *īmān*. You need the strength of *īmān* for anything that you do.

Every breath must flow according to the remembrance of Allāh. Your eyes and everything that you see with your eyes must contain the thought of Allāh. The wrong and the right of it must be understood. The ears must understand what is right and what is wrong. The nose must understand wrong and right. The tongue must understand wrong and right. When the tongue tastes something, it must know the difference between *halāl* and *harām*. The body must

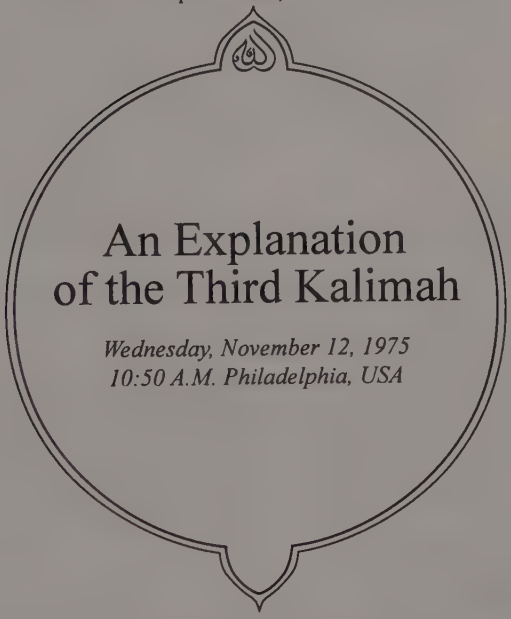
understand modesty, reserve, respect for others, and fear of wrongdoing. The stomach must understand the meaning of *sabūr* and *shukūr*.

When every part of us understands the correct state, we will have *'ilm,* and we will no longer sin—we will be turned towards Allāh. We will have rejected everything we see that is wrong. By doing so, we will be able to understand directly. We will be turned towards Allāh.

May all of us think of this. May we understand *'ilm*. May Allāh bestow this *'ilm* upon us with His grace. May He open out these good qualities for us. May He give us the ability to act with these actions. May we endeavor to do this. May we be obedient to His word. May we follow Him, His messengers, and His Rasūl ﷺ. May we follow His *aqtāb,* and through them, turn towards the straight path and worship Allāh directly. May He bestow His blessings upon us with His grace. *Āmīn.*

As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu kulluhu! May peace, and the compassionate grace of Allāh, and all His blessings be upon you!

A'ūdhu billāhi minash-shaitānir-rajīm.
Bismillāhir-Rahmānir-Rahīm.
I seek refuge in Allāh from the accursed satan.
In the name of Allāh,
the Most Compassionate, the Most Merciful.



An Explanation of the Third Kalimah

Wednesday, November 12, 1975
10:50 A.M. Philadelphia, USA

What you are reciting now, what has been given to some of the people who are here is:

subhānAllāhi
wal-hamdu lillāhi
wa lā ilāha
illAllāhu
wallāhu akbar
wa lā haula wa lā quwwata
illā billāhi
wa huwal-'alīyul-'azīm

The meaning is:

subhānAllāhi:

You are the Almighty to all might, the Completion to all completion, the Excellence to all that is excellent, the Praise to all praise, the Blessing to all blessings, the Endless, Complete One who exists as Endless Completion, the One who rules all creations, the One to whom all praise is due and who contains all praise, the One who protects. SubhānAllāh—You, only You! SubhānAllāh.

wal-hamdu lillāh:

For patience, for tolerance, and for harmony, for all praise and for all blame, *al-hamdu lillāh.* He is the Peaceful One, the One who acts peacefully. He is the One who protects and rules by tolerating everything.

wa lā ilāha:

You are the One who operates inside the breath of all creations in both directions. In the right breath—*illAllāhu,* the incoming breath—and in the left breath—*lā ilāha,* the outgoing breath—You are the One who is clearly evident as the Breath within each of those breaths.

wa lā haula:

Although You exist on the right and on the left, internally and externally, as the Light within all lights, as Wisdom within wisdom, as Heaven within heaven, You are also the One who provides

the food and the protection to each creation internally and externally. You protect each life without hurting any life. You safeguard the lives of others without harming any of them. You provide food without causing harm. You provide food and you safeguard those lives without killing any life.

wa lā quwwata:

There is no other god like You. There is no other king who rules like You. There is no other judge who judges like You. There is no other helper who helps like You. There is no one who does duty in the way You do duty. You possess no selfishness. There is no one who does duty in the way You do duty. You perform duty without selfishness.

illAllāhu:

You alone are God. You are the One who is alone. Nothing is equal to You. You have no wife, no child, no ethnic group, no religion, no separation whatsoever. You are the only One; the One who is alone; the One without illusion; the One without hypnotic delusion; the One without death; the One without birth; the One without end; the One without destruction; the One without relatives; the One without possessions; the One without attachments; the One without hunger; the One without illness; the One without old age; the One without death; the One without birth; the One without any beginning or end whatsoever.

Allāhu akbar:

The thunder of the Resonance that is Allāhu is *akbar*—greater—than anything that has ever appeared. That thunderous Resonance exists as the Light that resonates in every creation that has ever appeared. That is Your Light and it exists as the *rūh,* the soul, wisdom, *gnānam,* divine wisdom, truth.

wa lā haula:

You are the One who resides inside and outside.

wa lā quwwata:

You are the One who exists where they say You exist and the One who exists where they say You do not exist. You are inside and outside, existing where they say You exist and where they say You do not exist.

illa billāhi:

You are the One who will not exist for those who deny Your existence. You are the One who will exist for those who confirm Your existence. You are the One who exists and rules without any form or self-image. To those who deny Your existence, You will not exist. To those who confirm Your existence, You will exist.

wa huwal:

You are the Owner of both *awwal* and *ākhirah,* and the *dunyā,* the *qalb,* and the creations.

wa huwal-'alīyul-'azīm:

You are the One who destroys hell. You are the One who dispels the satans, the maya, and the hell. You have thrown them out of Yourself. Satan is the one You have thrown out of Yourself, the one who has been hurled away with Your *qudrah.* You are the One who has burned away mind, desire, maya, satan, "I," "you," and all the satanic qualities. You are the Ever-existing One. After those things are burned away, You are the One who will eternally remain.

For all lives, You are the One who incinerates satan, sorcery, demons, malignant spirits, mind, necromancy, magic, illness, witchcraft, deceit, devils, *nafs, harām,* arrogance, karma, maya, lechery, malice, greed, lewdness, fanaticism, envy, intoxicants, lust, theft, murder, falsehood, similar evil qualities, and satan's actions. You are the One who burns them to ash and safeguards Your truth. You are Azīm, the Ever-existing One, Allāh.

This is what has been given. This is God's Third Decree. These are the words sent down as the Third Kalimah to Muhammad ﷺ and to the *ambiyā'* before him. The SubhānAllāhi Kalimah ultimately came to Muhammad ﷺ.

First, came the Awwal Kalimah. Second, came the Shahādah Kalimah, to cleanse the body. The Awwal Kalimah came first to wash away karma so that

God could be accepted. Second, came the Shahādah Kalimah, to cleanse the body.

The Third Kalimah, the Kalimah we have been speaking of just now, exists to cut away the *nafs ammārah* that dwell within us, to cut away the illnesses and the demons within us. It exists to cut away the evil qualities and to give them in *qurbān*—in sacrifice. It exists to cut away the evils, to give all the associated diseases in *qurbān,* to give the *qalb* in *qurbān*. The SubhānAllāhi Kalimah came for this purpose.

This is the Kalimah that Allāh gave to Ishmael, the son of Abraham, may the peace of God be upon them both. When Ishmael ﷺ was about to be given in *qurbān,* Abraham ﷺ was instructed to give his own *qalb* in *qurbān* instead. Giving his own *qalb* in *qurbān* meant the ability to cut away the evil qualities there, the ability to cut away one's sins, the ability to cut away one's karma, the ability to cut away one's diseases, the ability to cut away the satanic qualities. It meant the ability to cut away one's thoughts, the ability to cut away one's *nafs*, the ability to cut away one's blood ties, the ability to cut away one's eyesight and one's opinions, the ability to cut away the evil smells, the ability to cut away the evil tastes, the ability to cut away the evil sounds, the ability to cut away the evil intentions, the ability to cut away all such faults in the *qalb*. These are the things in the *qalb* that are to be given in *qurbān*.

This very Kalimah was given to the followers of

Islām and the followers of Moses ﷺ for the goats—this is what must be said over the goats and the cattle and all else before they are cut. This is what must be said over all the bad qualities, bad fluids, satan's qualities, animal qualities, animal blood, satan's blood, and satan's thoughts.

There are demonic qualities in cattle: satan's thoughts have entered the cattle and the goats. Satan's qualities are there—he has a connection with their blood. His bile is there. Animal qualities have developed there. Satan's qualities have developed there. He dwells there in the bile and those qualities exist in many animals: in chickens, in goats, in cattle, in camels. Satan and illusion exist in these animals and generate the animal qualities.

Whether their images are made out of stone or gold or wood or iron, satan is made to take form there. That is what had spoken from inside the statues long ago. That is what had spoken from inside the cattle. These are the qualities that dwelt within and spoke from inside the statues.This Kalimah was sent down to cut them away. It was sent to cut out and give these things in *qurbān* because satan was within them—because the evil qualities were within them.

This Kalimah was sent down to the followers of Moses ﷺ and to the followers of all the prophets, but they neither used it nor understood it. It was sent to reduce the killing, to reduce the sin, to reduce the qualities of satan, to reduce their energies. This is what it was sent to accomplish.

It was sent down like this to each one of the prophets until it was ultimately sent down to the followers of Moses ﷺ, and after that to the followers of Jesus ﷺ, and after that to the followers of Muhammad ﷺ.

Although it was revealed to all the prophets, only the followers of Moses and Muhammad, may the peace of God be upon them both, held on to this commandment. The SubhānAllāhi Kalimah was sent down to them for cutting.

When an animal is being cut with this Kalimah, satan's blood and satan's qualities are being given in *qurbān*. This is the Kalimah that cuts satan's qualities—those qualities that lived inside the animals and the idols and spoke from within them—the animal qualities, the illnesses of the animals, those thoughts, the qualities and intentions of maya that exist in animals such as cattle, camels, and chickens. This is the Kalimah that cuts away all the evil qualities, the qualities of satan that spoke as deities from within the idols long ago.

This Kalimah was sent down to transform the *qalb* into Light, to cut away the evil qualities in the *qalb*. Because those animals are within the *qalb*, because they are intermingled there with Earth, because they are intermingled with Fire, because they are intermingled with Water, because they are intermingled with Air, because they are intermingled with Colors—with Ether, because they are intermingled with desire, because they are intermingled with mind, they must be given in *qurbān*.

God told the people, "Use this to cut the goats and the cattle, use this to cut those things out of the *qalb*." That is what God said as He gave it to them. He gave it to them to cut away the illnesses and the other things that exist within animals. This is how God spoke.

Currently, only the followers of Moses ﷺ and Muhammad ﷺ have continued to do it. It will cut away arrogance, karma, and similar things.

This is what is called *qurbān*. The *qurbān* was given for cutting the goats and the cattle, but for Man this *qurbān* was given to cut the evils out of the *qalb*. This Kalimah was sent down for that state. This Kalimah is called the SubhānAllāhi Kalimah, the Third Kalimah.

The Second Kalimah washes the body. The First Kalimah, the Awwal Kalimah, accepts God, reaches determined certitude, and cleanses with *īmān*. The Second Kalimah, the Shahādah Kalimah, brings the body to death, to *maut*. Through it, the body is made to die and is washed.

Through the Shahādah Kalimah, the body is turned into a *mayyit,* a corpse, and is washed—*ash-hadu al-lā ilāha illAllāhu wahdahu lā sharika lah wa ash-hādu anna Muhammadan 'abduhu wa rasūluh.* I bear witness that there is nothing other than You, O God. Only You are Allāh, the One alone, without partner, and I bear witness that Muhammad is Your Servant and Messenger.

It is then that the body has died. All the aspects

of the body have died and then they are washed. This Kalimah washes the surface of the body, cleansing all of it.

The SubhānAllāhi Kalimah washes all that is inside and gives those things in *qurbān*.

The Fourth Kalimah, the Kalimah of *tauhīd,* cuts away the qualities of anything attached to our blood, anything attached to the body, anything attached to our karma, anything attached to our arrogance. It cuts away all those qualities. It completely washes them away.

The Fifth Kalimah cuts away blood attachments, karmic attachments, and the attachments to food and language generated through those connections. The Fifth Kalimah cuts away the blood attachments and all the affairs of the *dunyā*. That is the Fifth Kalimah.

This SubhānAllāhi Kalimah that you are now reciting was given to me by God. He asked me to use it. Hayāt Nabī—Khidr ﷺ—recites it. Jonah ﷺ recited it after he was swallowed by the fish in the sea. He did not die when the fish swallowed him because he was reciting it. He moved around inside the stomach of the fish. It was because of this Kalimah that the fish felt pain and vomited him up onto the shore, *"Oowaah!"* Job ﷺ recited it. Abraham ﷺ recited it. Ishmael ﷺ recited it. Every *ambiyā'*—every prophet—every *Qutb* recited it. Every *auliyā'*—every saint—recited it. Qutb Muhaiyaddeen ﷺ recited it.

What was the purpose of their recitation? It was to cut away the evils and the sins inside and to give

them for *qurbān*. It was to cut away the inner evils, the treachery, the deceit, and the evil thoughts. This Kalimah was given to cut them away.

However, it was given only to make your *qalb*s clear, not to take you to God. Prayer occurs only after you are clear. Prayer comes only after you are clear. If you continue to recite this Kalimah, you can cut away all the satans that are in your *qalbs.* You can cut away the satans and all the illnesses through Him. You must cut them all away with God. You must cut away all those connections. That is the reason the SubhānAllāhi Kalimah has been given—it has not been given for going to God. There is much more work that must be done for that.

If you say the Third Kalimah with an intensely melting heart, all your illnesses, demons, satans, thoughts, witchcraft, and magic will be cut away. It must be done with faith and certitude. This is God's command. These are God's Names. This is God's work. Because this is the work that He does, if you place your intention upon Him when you say it, it will cut away everything.

This is not something that will take you to heaven. The Completion will be there for you only after all those other things have been cut away—then you yourself will be heaven.

When everything is clear, it will be God's house. Then everything will occur—after that you can speak with Him and see Him. Nothing can be done in a house that is not clear. Thus, the SubhānAllāhi Kalimah

was given to you for this purpose. It was given to bring light to your *qalb,* to cut away the illnesses that have caught hold of you, to cut away your suffering, to cut away your connection to those things. It is only for this that we recite the SubhānAllāhi Kalimah.

I told you what I used. I told you what Hayāt Nabī ﷺ used. I told you what Abraham ﷺ used. I told you what Muhammad ﷺ used. All the *ambiyā'* and all the *aqtāb* used it. That is what I have told you—what I have told you and given to you.

If you have faith in Him and use the Third Kalimah to transform your *qalb*s into Light, your house will be clear and the Owner can enter. Then the Owner can come. If the house is not clear, He will not come. That is the difference. It is only for this that the Third Kalimah has been given.

It is not a mantra. It is not magic. It is for performing the *qurbān,* for cutting the *qalb*. You cut into your own *qalb* without hurting anyone else. You kill those evil things there. This is what the SubhānAllāhi Kalimah does.

Currently, you say all kinds of things, you recite all kinds of mantras, you do tricks, and you ask whether those things are the path that goes to heaven. It is not like that.

First, your *qalb* must be transformed into light. The illnesses in the *qalb* must be cut away. The qualities must be cut away. The demons and the evil spirits must be cut away. This is what it is for. This is the purpose for which God sent down this command.

This is its meaning. This is how it exists. Do you understand?

If you say it with an intensely melting heart, it will not only drive away the lice that run all over your head, but it will also drive out the satans that run all over your *qalb!*

If you make the intention and say it with an intensely melting heart, even if you have something incurable that is as large as a mountain, this mustard seed size thing will cure it. Even if there is something as large as a mountain in your heart, this tiny thing as small as a mustard seed can heal it. If a mustard seed's worth of this enters such a mountain, the mountain can be nullified. If it slips into the mountain, the mountain can be nullified. This Kalimah can absorb it. This is the SubhānAllāhi Kalimah.

This has been one of the subjects you have been continuously asking questions about!

Jehara El-Amin: Maybe we should have it printed on a different sheet before the *dhikr* that we give out to people. We can put this on the top of it, then read it to them while Bawa gives it and that would end that question.

Bawa Muhaiyaddeen: Yes, type it. You should type it. But they must read it and use it in the proper way, otherwise it will be like drinking acid.

Sonia Gilbert: There is one error that has come through this, through the years, and that is that the condition, the state, of the human being—when he is making a plea to God—is not correctly understood

because of the facility that people have had in just mumbling prayers.

Bawa Muhaiyaddeen: No, that is how it will go in the beginning. It must come later. *Bah, mah, bulub, blah, abadu, blah,* that is how it must be said at first—the rest must come afterwards. They cannot say it right away.

Sonia Gilbert: (laughing) Oh, then they do have to mumble first!

Bawa Muhaiyaddeen: Yes, children who are learning to speak cannot do so without mumbling first. They will speak after they mumble. They can speak only after they mumble everything first.

But that section must ultimately come without sound. It will take a long time. They must mumble first. As they learn to speak, children speak all the languages at once. It is only later that they speak with meaning. They cannot do it all at once.

When an engine first starts, it will make sounds like *tara-bara, tara-bara, br, br, br, br, br,* and only later will the current flow. It cannot be done without that sound. After it begins to work, after the current begins to flow, that sound will not be there. As soon as it moves onto the road, it will make the sound, *du-dubu, vroo, vroo, vroo.* The longer it stays on the road the quieter the sound will be. That is how it is.

They have to mumble at first. It will not start without that sound. The sound must be there. After it runs and reaches a certain place, it will continue to move more quietly.

Question (from an unknown person): Should we do the First Kalimah for a while before we do the other one? I mean, I do not understand this because I only have information on the other Kalimah, because all I got was the sheet on the First Kalimah. That is the only one that I know. Should I do that for a while before I do some other, what do you think?

Bawa Muhaiyaddeen: You were given the First Kalimah? Who gave it to you?

Answer: I got it from the table, here where they have the sheets.

Bawa Muhaiyaddeen: Where is it? Let's have a look at it.

Answer: It is at home. [Several people tell Bawangal that the sheet referred to is the long scroll containing Bawangal's discourse on the First Kalimah that Michael Green worked on.]

Bawa Muhaiyaddeen: That [First Kalimah] is a very great matter. That is the final part. That is what is done after everything else has been given in *qurbān*.

lā ilāha—there is nothing other than You. There is no God other than You.

illAllāh—You are Allāh.

That is the final part.

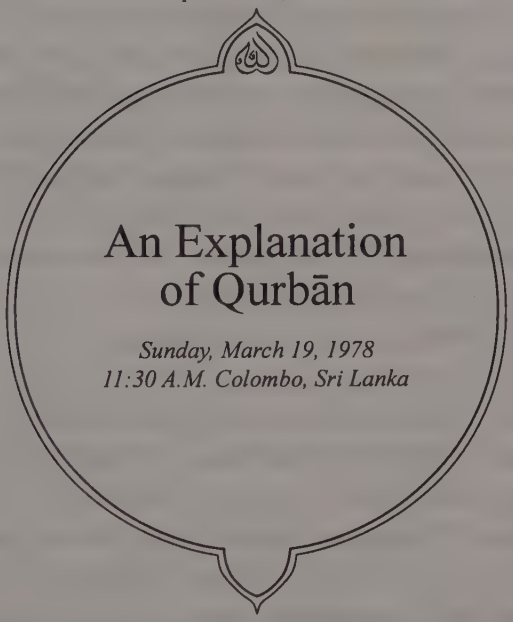
Then when you actually recite the First Kalimah, your *qalb* will not have to do this work here. There will be no question, no breath, no speech. Only silence. Your heart will be a house of rest. Your mind will be at rest, existing in stillness. Then only that—*lā ilāha illAllāh*—will be recited, continuously. Then

there will be no speech, only silence. The mind will be silenced when that is said.

But first you must cut away all that exists in your *qalb*. It is satan himself who asked the question from there. The up/down must be cut away. Recite the SubhānAllāhi Kalimah really well.

Get it and recite it.

A'ūdhu billāhi minash-shaitānir-rajīm.
Bismillāhir-Rahmānir-Rahīm.
I seek refuge in Allāh from the accursed satan.
In the name of Allāh,
the Most Compassionate, the Most Merciful.



An Explanation of Qurbān

Sunday, March 19, 1978
11:30 A.M. Colombo, Sri Lanka

Translator: *...finding it very difficult to find true Islām in this country. It is very rare, and those who practice through Islām are very few and far between.*
Bawa Muhaiyaddeen: What I have seen does not suit my eyes or my *qalb*. First of all, what is Islām? The people in this country who eat meat do not perform *qurbān* according to the *shart*. They do not cut the animals according to the commandments. There is no true Islamic method of performing the *qurbān* in this country.

Muslims need to understand how to perform the

qurbān. If they do not know the correct way, it is *harām,* it is forbidden, to eat that food.

The correct way to perform the *qurbān* for a goat, a cow, or anything else does not exist in this country. I have not seen anyone here who performs the *qurbān* according to the *shart.* It is all *bid'ah*. It is all innovation. Thus, it is *harām* to eat meat here.

If a Muslim were to perform *qurbān* according to the commandment given to Rasūlullāh ﷺ, he would perform the *qurbān* only once. He would never be able to do it again. The next time his heart would melt like wax.

The *shart* is:

First, the knife to perform *qurbān* should be a certain length for a chicken, a certain length for a goat, a certain length for a cow, a certain length for a camel. The measurements of the handle and the blade have all been described—they must be a certain length, a certain number of inches. There must be no rust on the knife. It must be sharp enough to cut through a flower with a light touch.

If it is like that and if it is the correct length, the one who is to perform the *qurbān* must make his *wudū',* his ablution. He must be someone who prays all five *waqts*. He must be an *'abd,* a slave, on the path of Allāh. His *qalb* must be an open *qalb* that accepts Allāh and the Rasūl ﷺ with firm conviction. He must live in that state. The one holding the animal must also be someone who prays all five *waqts*. He must be someone with *adab* and good conduct.

First, the Kalimah must be said to the animal being cut and water poured onto it three times to make it clean. Secondly, after the Kalimah has been said, you must give it water to drink three times. You must say the Bismin, recite the Kalimah, and give it water to drink three times.

When you are giving it the water, it must face the *qiblah*. You must hold its *halq,* its throat, so that it does not move. No sound must come from the animal that is to be cut. It must not regurgitate any food. The knife must not touch the neck bone. The blood vessels in its throat must be severed by no more than three strokes of the blade. During the cutting the SubhānAllāhi Kalimah must be said in the most proper way. The stroke of the knife and the Kalimah must be correct. During the cutting, the person's *nīyyah,* his intention, must be placed upon Allāh with *tawakkul,* with trust in Allāh.

After you lay the animal down, you must subdue your own *qalb* and do *dhikr* until its *rūh* leaves. In a state of *dhikr,* you must gaze at the animal and you must recite either *salawāt* or *dhikr*. You must stay there as long as it still has *hayāh,* as long as it still has life. When the *rūh*—the soul—has left, you must wash the knife again.

You must wash the knife well and say the Kalimah again. The person doing the cutting must wash his own hands and feet again. Only after that can he cut a chicken. That is the proper way to do the cutting. The meat can be eaten only if someone cuts in this manner.

Someone not in this state, for instance someone who tells lies, must not do the cutting. Someone who stands while urinating must not do the cutting. Someone without *wudū',* ablution, must not cut. Someone who eats *harām* food must not cut. Someone who steals must not cut. It will not be appropriate.

I have not seen anyone here who has performed the *qurbān* following the *shart* of Islām. Thus, it is *harām* to eat the meat because the *qurbān* has not actually been performed. It must not be eaten.

I do not know any people who do it correctly like that here in Serendib. People who drink are doing the cutting. Three, four, five cuts! A cut here, a cut there! The animals are still quivering and quivering as he continues cutting fifteen, twenty, thirty animals in a row without waiting until the *rūh* departs!

The law is that the blade must be a certain length for a cow, a certain length for a camel, a certain length for a goat, and a certain length for a chicken, yet he cuts them all with the same knife!

Occasionally they are brought dead animals that they then turn around and sell. In certain places, pigs, cows, and goats that have died are brought to these places and sold. Wild buffalo that have died are brought to these places and sold.

This is the reason I have told you that it is *harām* to eat meat here. You can eat it if it is according to *shart:* the meaning is that you must eat according to the *hukm,* according to the commandments.

That is why these people [the Americans] stopped

eating meat. They say, "Without the correct *shart,* I will not even drink water at your house." The other people do not do it correctly.

Question: What about fish?

Bawa Muhaiyaddeen: The *qurbān* has already been performed on the fish. You must not eat anything upon which the *qurbān* has not been performed. The gill slits are there in their necks, the cuts are there: that is the *qurbān* for them. They were given *qurbān* by Solomon ﷺ.

Fish that lay eggs can be eaten. Fish without gill slits, those that give birth, cannot be eaten. Fish with gill slits lay eggs. You can eat the fish that lay eggs. Fish that do not lay eggs must not be eaten. Rays and sharks all give birth.

There are many meanings to this. The qualities in the food that you eat will be generated inside you. Those people are eating meat, eating it like dogs and jackals! Those people are eating meat, eating it like tigers, bears, and lions! That is not the *hukm*.

Question: I am saying that because after eating and drinking these [vegetarian] things, I am feeling very vitalized. I thought there was no need—I did not feel as vitalized after eating beef.

Bawa Muhaiyaddeen: That is correct, but it is also because the meat you were eating was not prepared according to the *hukm*.

Glossary

The following traditional supplications in Arabic are used throughout the text:

ﷺ *sallAllāhu 'alaihi wa sallam,* may the blessings and peace of Allāh be upon him, is used following the Prophet Muhammad, the Rasūlullāh, the Messenger of Allāh.

ﷺ *'alaihis-salām,* peace be upon him, is used following the name of a prophet or an angel.

ﷺ *radiyAllāhu 'anhu* or *anhā,* may Allāh be pleased with him or her, is used following the name of a companion of the Prophet Muhammad ﷺ, the *aqtāb,* the wives of the prophets, and the exalted saints.

Unless otherwise noted, the following words are Tamil, a Dravidian language whose origins in antiquity are unknown.

Note: Arabic and Tamil words that have become common usage in the English language are not italicized. Also, proper names have not been italicized.

Although the Glossary has been assembled by the editor and/or translator, a majority of the explanations and definitions have come directly from Bawa Muhaiyaddeen ☺.

Pronunciation Key

The non-Arabic and non-Tamil reader of this book will encounter strange words and names. We have tried to make them as simple as possible to pronounce.

While there are standard ways of transliterating Arabic letters into Roman script, there is no standard system of transliterating Tamil. Thus, we have not adopted any system in its entirety, but are indebted to many.

We have simplified the consonants—for the typical English speaking person, it would not be particularly helpful to distinguish between the two types of s or h or t in Arabic or the two types of t or the three types of n or l in Tamil.

gn is pronounced like the ng in king or like the ñ in the Spanish word *mañana*

k has been variously transliterated as k or j or g, depending on whether it has a hard, medium, or soft sound

th (a confusing and inconsistently applied legacy transliteration that has come down from the German) has been simplified throughout as t or d, depending on sound

We have adopted the phonetic spelling of words, such as *meecham* and *shari,* that have been incorporated into common usage in Philadelphia.

Both Arabic and Tamil have long and short vowels: the long vowels have been indicated by long marks in most cases. Thus, in Arabic and Tamil,

a is pronounced as in agree,

ā is pronounced as a long ā in father;[1]

i is pronounced as in pin,

ī is pronounced as a long ī as in pique;

u as in pull,

ū as a long ū in rule;

o is pronounced as in opaque,

ō is pronounced as a long ō in ore;

e is pronounced as in end,

ē is a long ē in they;

ai is pronounced as in aisle except at the end of a word, where it is generally pronounced as in day.[2]

Any good transliteration system, of course, needs to be logically consistent. However, the idiosyncrasies of both languages must be considered; a few well-placed exceptions serve to clarify a sound that would otherwise be mangled. For instance, *nāi* (dog—pronounced as in high) could not be spelled *nāy* without causing confusion, even though that is what the Tamil spelling would seem to indicate.

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1. In Arabic the long ā is generally pronounced with a flatter vowel sound, more like man than father, except after r and six emphatic consonants.
2. However, in Arabic the *ai* is pronounced as the *ay* in day, except after r and the six emphatic consonants when it is pronounced like the *ai* in aisle.

A

'abd (Arabic n.) slave, servant

adab (Arabic n.) good manners, decency, humaneness, culture

adhāb (Arabic n.) the punishment and torture in hell

ādi (n.) the beginning, primal beginning, source, origin

Ahad (Arabic n.) the Secret of Unity

aham (n.) the heart

Ahammad (n.) *see ahmad*

ahmad (Arabic n.) The beauty of the heart brings about the beauty of the countenance (*muham,* Tamil) of Muhammad ﷺ. That beauty is the beauty of Allāh's qualities. This is a name that comes from within the ocean of divine knowledge, *bahrul-'ilm.* Allāh is the One who is worthy of the praise of the heart. Lit. most praiseworthy

akbar (Arabic adj.) greater

ākhirah (Arabic n.) The kingdom of God; *ākhirah* is where the soul proclaims the First Kalimah to Allāh. "There is nothing but You, O Allāh!" This is the ultimate and final realization, it is the soul's exclamation as it perceives who it is, and with this final realization and expression, the soul that is a ray of God's Light returns to the One Omnipresent God. The soul returns to the Source from which it came. There is only One—Allāh. Where all this happens is called *ākhirah.*

'ālamul-arwāh (Arabic phrase) the world of pure souls

al-Asmā'ul-Husnā (Arabic phrase) The plenitude of the

ninety-nine duties of God; the manifestations of His essence of grace, the *sifāt* of His *dhāt.* His qualities are the manifestations which emerge from Him. When God performs His duty, these manifestations of His essence are brought into action; His qualities become His *wilāyāt* or duties. Lit. the Beautiful Names

al-hamdu lillāh (Arabic phrase) all praise is to Allāh

alif, lām, mīm, hā', dāl (Arabic n.) five letters of the Arabic alphabet

Allāh, Allāhu (Arabic n.) God

ambiyā', nabī (sing.) (Arabic n.) prophets

āmīn (Arabic n.) may it be so

anādi (n.) the beginningless beginning; the state of darkness before creation; the state in which God meditated upon Himself alone; the period of pre-creation when Allāh was alone and unmanifest, unaware of Himself even though everything was within Him; the state before *ādi;* the state of unmanifestation

ānmā (n.) soul, life

aqtāb, Qutb ☺ (sing.) (Arabic n.) those beings who have attained the power of the light of discerning wisdom; *see also* Qutb ☺

'arsh (Arabic n.) The throne of God; the plenitude from which God rules; the place on the crown of the head is the throne that can bear the weight of Allāh. Allāh is so heavy that we cannot carry the load with our hands or legs. The *'arsh* is the only part of the human being that can support Allāh.

ash-hadu al-lā ilāha illAllāhu wahdahu lā sharika lah wa ash-hādu anna Muhammadan 'abduhu wa rasūlluh

(Arabic phrase) The Shahādah (Second) Kalimah: I bear witness that there is nothing other than You, O God. Only You are Allāh, the One alone, without partner, and I bear witness that Muhammad is Your Servant and Messenger.

asmā' (Arabic n.) names

asrār, sirr (sing.) (Arabic n.) secrets

as-salāmu 'alaikum (Arabic phrase) May the peace of God be upon you.

as-salāmu 'alaikum wa rahmatullāhi (wa barakātahu) (Arabic phrase) May the peace and compassionate grace (and blessings) of God be upon you.

a'ūdhu billāhi minash-shaitānir-rajīm (Arabic phrase) I seek refuge in God from the accursed satan.

auliyā', walī (sing.) (Arabic n.) the friends of Allāh, the saints, the guides

awwal (Arabic n.) the beginning; the state in which forms begin to manifest; lit. *al-awwal,* the first

Awwal Kalimah (Arabic phrase) The First Kalimah, *lā ilāha illAllāhu Muhammadur-Rasūlullāh.* There is nothing other than You, O God. Only You are Allāh. Muhammad is the Messenger of God.

āyāt, āyah (sing.) (Arabic n.) verses in the Qur'ān; signs or miracles

Azīm (Arabic n.) God, the Ever-existing One

B

baba (Arabic n.) father

bahr (Arabic n.) ocean

balā' (Arabic n.) ordeal

Bibi (Urdu n.) a respectful title for a woman

bid'ah (Arabic n.) innovation

Bismillāhir-Rahmānir-Rahīm (Arabic phrase) In the name of God, the Most Compassionate, the Most Merciful.

Bismin (Arabic n.) a shortened form of *Bismillāhir-Rahmānir-Rahīm*

D

darsul-ambiyā' (Arabic phrase) the teachings of the prophets

daulah (Arabic n.) Wealth, the wealth of the grace of God. The wealth of Allāh is the wealth of *'ilm,* divine knowledge, and the wealth of perfect *īmān.* Lit. good fortune, or change of fortune from bad to good; also power, state, empire

dhāt (Arabic n.) the essence of the grace of God

dhikr (Arabic n.) The remembrance of God. Of the many *dhikrs,* the most exalted *dhikr* is "*Lā ilāha illAllāhu:* There is nothing other than You, O God. Only You are Allāh." All *dhikrs* relate to His *wilāyāt* or His actions, but this *dhikr* points to Him and to Him alone.

du'ā' (Arabic n.) a prayer of supplication to God

dunyā (Arabic n.) the world

F

fat-hah (Arabic n.) The small diagonal line placed above a letter to signify a short "a." The word *fat-hah* itself means opening, and refers to the opening of the mouth when producing an "a" sound.

Furqān (Arabic n.) Islām. This is the fourth step of spiritual ascendance, the teachings revealed to Moses ﷺ and Muhammad ﷺ. Bawa Muhaiyaddeen ﷺ included Judaism in this step, explaining that these two religions are like two brothers descending from one father, Abraham ﷺ.

In the body of man Furqān corresponds to the head. Lit. Furqān is the criterion which distinguishes between good and evil, right and wrong, lawful and unlawful, truth and illusion.

G

gnānam (n.) knowledge, wisdom, divine wisdom, grace-awakened wisdom

Guru (n.) the Shaikh, the Teacher who awakens the truth within the disciple; the Guide who takes the disciple to the shore of the heart

Guru-ān (phrase) the Guru is the male

H

Hadhrat (Arabic n.) Shaikh, honored one; a title of great respect

hadīth (Arabic n.) Words of wisdom; discourse of wisdom; story. In Islām, authenticated accounts relating to the deeds and utterances of the Prophet Muhammad ﷺ.

halāl (Arabic n.) acceptable to God; permissible; that which conforms to the commands of God

halq (Arabic n.) throat

Hanal (n.) the religion of fire worship

harām (Arabic n.) forbidden by God; impermissible; that which does not conform to the commands of God

hayāh (Arabic n.) life; lifetime

Hayāt Nabī ﷺ (Arabic phrase) the Eternal Prophet

hayy (Arabic n.) life

hukm (Arabic n.) Commandment, rule, injunction, or judicial decision, generally signifying something that restrains from what is wrong or evil. It also means wisdom.

husnā (Arabic adj.) beautiful

I

illAllāh(u) (Arabic n.) Only You are God. You alone exist.

'ilm (Arabic n.) divine knowledge

īmān (Arabic n.) absolute and unshakable faith that God alone exists; the complete acceptance by the heart that God is One

Īmān-Islām (Arabic n.) Perfect certitude and purity of faith in Allāh; the state of the spotlessly pure heart which contains Allāh's Holy Qur'ān, His divine radiance, His divine wisdom, His truth, His prophets, His angels, and His laws. When the resplendence of Allāh is seen as the completeness within this pure heart of Man, that is Īmān-Islām. When the complete, unshakable faith of this pure heart is directed towards the One who is Completeness and is made to merge with that One; when that heart trusts only in Him and worships only Him, accepting Him as the only perfection and the only One worthy of worship—that is Īmān-Islām.

insān (Arabic n.) man, a human being

Insān Kāmil (Arabic n.) a perfected human being; one who has realized Allāh as his only wealth, cutting away the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities, performs his own actions accordingly, and immerses himself within those qualities; one in whom everything other than Allāh has been extinguished

Islām (Arabic n.) purity; unity; the state of total and unconditional surrender to the will of God; the state of absolute purity; to accept the commands of God and His qualities and actions and to establish that state of purity within oneself, worshiping Him alone

J

jinn (Arabic n.) a being created from fire

jubab (Arabic n.) robes

K

kalb (Arabic n.) dog

Kalimah (Arabic n.) *Lā ilāha illAllāhu:* There is nothing other than You, O God. Only You are Allāh. The recitation or remembrance of God that cuts away the influence of the five elements of earth, fire, water, air, and ether, washes away all the karma that has accumulated from the very beginning until now, dispels the darkness, beautifies the heart and causes it to resplend. The Kalimah washes the body and the heart of man and makes them pure, makes man's wisdom emerge and impels that wisdom to know the self and God.

kāmil (Arabic n.) perfect, perfection

khair (Arabic n.) that which is right or good; that which is acceptable to wisdom and to Allāh, as opposed to *sharr,* that which is evil or bad

khaznah (Arabic n.) treasury

kun (Arabic v.) Be! Arise!

L

lā ilāha (Arabic phrase) Other than God nothing exists; in Tamil: *unnay tavira vēr illay:* There is nothing other than You (O God).

lā ilāha illAllāhu, Muhammadur-Rasūlullāh (Arabic phrase) There is nothing other than You, O God. Only You are Allāh, and Muhammad is Your Messenger.

M

malā'ikah, malak (sing.) (Arabic n.) angels, archangels

maqabūl (Arabic n.) acceptable

maut (Arabic n.) death

maya (n.) The glitters seen in the darkness of illusion; the 105 million glitters seen in the darkness of the mind which result in 105 million rebirths. Maya is a *shakti,* an energy, that can take many, many millions of hypnotic forms. If man tries to grasp these forms with his intellect, though he sees the form, he will never be able to catch it, for it will elude him by taking another form. Maya is a *shakti* which takes on various shapes, causes man to forfeit his wisdom, and confuses and hypnotizes him into a state of torpor. This word has many meanings. Lit. illusion

mayyit (Arabic n.) corpse

mubārakāt (Tamil & Arabic n.) The supreme, imperishable treasure for all three worlds, *awwal, dunyā,* and *ākhirah*. Allāh's wealth is the wealth of the soul, of wisdom, and of His grace, which is the resplendent wisdom of the Nūr. *Mu* (n.) is a Tamil prefix meaning three; *barakāt* (Arabic n.) means blessings.

muham (n.) face or countenance

Muhammad ﷺ (Arabic n.) The beauty of the Light of Allāh's essence present in the heart and reflected in the face. Muhammad ﷺ, the Messenger of God, the last of the line of prophets.

Anādi Muhammad: The Unmanifested.

Ādi Muhammad: The Manifested.

Awwal Muhammad: Creation has begun. It has been made to appear.

Hayāt Muhammad: The *rūh* has emerged.

Annam Muhammad: *Annam* means food, the food for the living beings, the food for the *rūh* and for all the creations, for everything! *Annam* means food, *rizq*. The food for all living beings, for all creations, comes from him. Annam Muhammad is the *rizq*.

Ahammad: The *qalb,* the heart. Heart-Muhammad, for all the *qalbs*.

Muhammad: The *zīnah,* the beauty, the Light. The beauty in the heart comes to the face.

Nūr Muhammad: The Light, the Completion, that is Muhammad. Nūr Muhammad is the Completion. That Light has attained the Completion in Allāh, appearing as that Completion.

Allāh Muhammad: Allāh is within Muhammad and Muhammad is within Allāh. The Light known as Muhammad is within Allāh and the Light known as Allāh is within Muhammad.

These are the nine. There are many more.

Rattina Muhammad: After the nine names for Muhammad ﷺ, there is also Rattina—precious gemstone—Muhammad, the tenth. There are nine precious gemstones. After the nine names are combined, the ultimate name for it is the word, Rattina Muhammad. When the nine names are combined, the name for it is Rattina Muhammad.

Kārana Muhammad: He came as the fundamental source of all the histories. He came as the fundamental source of all the creations. That is the eleventh, the last. Kārana Muhammad—"I created everything through you. I would not have created anything without you. You exist as the fundamental source for everything."

He has many names. These are the fundamental names, the fundamental names that are inside, that Allāh gave Muhammad ﷺ at the time he appeared. The others are all simply names that were given to him after he came to the *dunyā.* These are the fundamental names, containing the inner meanings. The others are the names of his *wilāyāt.*

These are the names given to the Light. These are the names given to the Light in *'ālamul-arwāh.* This explanation of Muhammad ﷺ exists—may exist—within every human being. The beauty must be discovered inside. That is the beauty. All that beauty is inside.

Muhammad Mustafār-Rasūl ﷺ (Arabic phrase) Muhammad, the chosen Messenger ﷺ

N

nabī, ambiyā' (pl.) (Arabic n.) prophet

nafs, nafs ammārah (Arabic n.) Man's base desires; the seven kinds of desires, the desires meant to satisfy one's own pleasure and need for comfort. Lit. person, spirit, personality, inclination, or desire which goads or incites one towards evil

nīyyah (Arabic n.) intention

nullān (n.) tiny red ants

nuqtah (Arabic n.) dot, point, a drop of water; diacritical mark placed over or under certain Arabic letters to differentiate one from the other

Nūr (Arabic n.) Light; the resplendence of Allāh; the plenitude of the Light of Allāh that has the resplendence of a hundred million suns; the completeness of Allāh's qualities. When the plenitude of all these becomes One and resplends as One, that is His Light, His Nūr. That is Allāh.

P

Pādishāh (Persian n.) Emperor, Ruler, King

pātiyā (phrase) Have you seen?

Q

qalb (Arabic n.) Heart, the heart within the heart of man, the inner heart. Bawa Muhaiyaddeen ﷺ explains that there are two states for the *qalb*. One state is made

up of four chambers, which represent Hinduism, Fire Worship, Christianity, and Islām. Inside these four chambers there is a flower, the flower of the *qalb* that is the divine qualities of Allāh. This is the second state, the flower of grace, *rahmah.* God's fragrance exists within this inner *qalb.*

qiblah (Arabic n.) the direction one faces in prayer

Qudrah (Arabic n.) Power of God

Qur'ān (Arabic n.) The words of Allāh that were revealed to His Messenger, Prophet Muhammad ﷺ. Those words that came from Allāh's Power are called the Qur'ān; Allāh's inner book of the heart; the Light of Allāh's grace that comes as a resonance from Allāh.

qurbān (Arabic n.) Inwardly, it is to purify one's heart, *qalb,* by sacrificing and cutting away the animal qualities that exist within the self, thus making one's life *halāl,* acceptable to God. The SubhānAllāhi Kalimah is recited for the purpose of destroying these animal qualities within the *qalb.* Outwardly, it is the ritual sacrifice of animals to make them *halāl.*

Qutb ﷺ, *aqtāb* (pl.) (Arabic n.) One who has attained the power of the light of grace-awakened discerning wisdom that dawned from the throne of God and that investigates, understands, and analyzes everything in the eighteen thousand universes and beyond. Through this inner analysis, the darkness of evil is dispelled and the beauty of goodness is made clear and radiant. The Qutb ﷺ is sent by Allāh, through His grace and mercy, to reawaken mankind's faith in God and to establish certitude in our hearts. He is the wondrous embodiment and illustration of *īmān,* absolute faith in God, in all three worlds.

Qutbiyyah (Arabic n.) the state of discerning wisdom, or *pahut arivu,* which is the sixth level of wisdom, the state that explains the truth of God to the wisdom of the human soul

R

Rabb (Arabic n.) God, the Lord, the Creator

rahmah (Arabic n.) compassion, grace, mercy

Rahmān (Arabic n.) God, the Most Compassionate

Rahmatul-'ālamīn (Arabic n.) the Mercy, the compassionate Grace of all the universes, the One who gives everything to all His creations

Rasūl, Rasūlullāh ﷺ (Arabic n.) Prophet Muhammad ﷺ, the Messenger of Allāh. Lit. Messenger, Messenger of God

rizq (Arabic n.) nourishment provided by Allāh

rūh (Arabic n.) The soul, the Ray of Light belonging to God; the Light of God's wisdom. Bawa Muhaiyaddeen ﷺ explains that the *rūh* is life, *hayāh.* Out of the six kinds of lives, the soul is the Light life, the human life. It is a ray of the Nūr, the Light of Allāh, a ray that does not die or disappear. It comes from Allāh and returns to Allāh.

S

sabūr (Arabic n.) Patience; inner patience; to go within patience, to accept it, to think and reflect within it. *Sabūr* is that patience deep within patience which comforts, soothes, and alleviates the suffering caused by the mind. Lit. *sabūr* is the intensive form of *sabr* or patience

salām (Arabic n.) greeting of peace

salawāt (Arabic n.) prayers or blessings; usually used to refer to the supplications asking God to bless the prophets and mankind

Shahādah Kalimah (Arabic phrase) The Second Kalimah: *ash-hadu al-lā ilāha illAllāhu wahdahu lā sharika lah wa ash-hādu anna Muhammadan 'abduhu wa rasūluh.* I bear witness that there is nothing other than You, O God. Only You are Allāh, the One alone, without partner, and I bear witness that Muhammad is Your Servant and Messenger.

Shaikh (Arabic n.) the Guru; the teacher who takes the disciples to the shore of the heart; a spiritual teacher

shakti (n.) the energy or force of creation arising from the five elements

sharr (Arabic n.) that which is evil or bad

shart (Arabic n.) condition

shukūr (Arabic n.) gratitude; contentment with whatever may happen, realizing that everything comes from Allāh; contentment arising from gratitude

sifah (Arabic n.) form, creation, manifestation

sirr (Arabic n.) mystery, secret

SubhānAllāh (Arabic phrase) All glory and exaltedness is to God.

SubhānAllāhi Kalimah (Arabic phrase) The Third Kalimah: *SubhānAllāhi wal-hamdu lillāhi wa lā ilāha illAllāhu wallāhu akbar wa lā haula wa lā quwwata illā billāhi wa huwal-'alīyul-'azīm.* Glory is Yours, O God, and praise is Yours, and there is nothing other

than You, O God, You are Allāh, and You are greater, and there is no majesty or power except with You, and You are exalted, supreme in glory.

sukūn (Arabic n.) a symbol in the Arabic language, resembling a tiny circle and denoting a consonant with no vowel; lit. silent; quiet

sūrah (Arabic n.) form

Sūratul-Fātihah (Arabic n.) the opening chapter of the Qur'ān

sūratu pātiyā (Tamil phrase) Did you see the form?

T

takht (Persian n.) throne

tasbīh (Arabic n.) prayers that repeat the Names of Allāh; *dhikr*

tauhid (Arabic n.) the affirmation of the unity of Allāh; the state of oneness without any trace of duality

tawakkul (Arabic n.) absolute trust in God; surrender to God; handing over to God the entire responsibility for everything

Tiru Maray (Tamil phrase) the Divine Hidden Treasure, Furqān; the Divine Qur'ān

Tiru Qur'ān (Tamil and Arabic phrase) the Divine Qur'ān

U

'ulamā' (Arabic n.) the religious scholars

ummah (Arabic n.) followers, people, community, nation

W

wa 'alaikumus-salām (Arabic phrase) And may the peace of God be upon you.

wahy (Arabic n.) revelation

wilāyāt (Arabic n.) the miraculous duties and actions of God

wudū' (Arabic n.) ablution, purity, cleanliness

Y

yā (Arabic inter.) O! an exclamation of praise, a title of greatness or praise

Z

zabar (Urdu n.) *see fat-hah*

Zabūr (Arabic n.) Hinduism, the first step of spiritual ascendance. In the body of man, Hinduism relates to the area below the waist.

zīnah (Arabic n.) beauty

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About
M. R. Bawa Muhaiyaddeen ﷺ

The teachings of Muhammad Raheem Bawa Muhaiyaddeen ﷺ express the mystical explanation, the SUFI path of esoteric Islām; namely that the human being is uniquely created with the faculty of Wisdom, enabling one to trace consciousness back to its origin—Allāh, the one divine Being, the Creator of all—and to surrender the self within that Source, leaving the One God, the Truth, as the only reality in one's life. He spoke endlessly of this Truth through parables, discourses, songs and stories, all pointing the way to return to God.

People from all religions and races flocked to hear and be near him; he taught everyone, regardless of origin, with love, compassion and acceptance. An extraordinary being, he taught from experience, having traversed the Path, and returned, divinely aware—sent back to exhort all who yearn for the experience of God to discover this internal Wisdom, the path of surrender to that One.

M. R. Bawa Muhaiyaddeen's known history begins in Sri Lanka. He was discovered in the pilgrimage town of Kataragama by spiritual seekers from the northern city of Jaffna. Begging him to come teach them, he did so for forty years until 1971, when he accepted an American invitation to Philadelphia, from where he lovingly taught until his passing in December, 1986.

In these distressing times, his teachings are increasingly recognized as representing the original intention of Islām which is Purity—the relationship between man and God as explained by all the prophets of God, from Adam to Noah, Abraham, Moses, Jesus and Muhammad, may the peace of God be upon them—all sent to tell and retell mankind that there is one and only one God, and that this One is their source, attainable, and waiting for the return of each individual soul.

The Bawa Muhaiyaddeen Fellowship is in Philadelphia, Pennsylvania, which was the home of M. R. Bawa Muhaiyaddeen ﷺ when he lived in the United States. The Fellowship continues to serve as a meeting house, as a reservoir of people and materials for everyone wishing access to his teachings.

The Mosque of Shaikh M.R. Bawa Muhaiyaddeen is located on the same property; here the five daily prayers and Friday congregational prayers are observed. An hour west of the Fellowship is the Mazār, the resting place of M. R. Bawa Muhaiyaddeen ﷺ, which is open daily between sunrise and sunset.

If you would like to visit the Fellowship, or to obtain a schedule of current events, branch locations and meetings, please contact:

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Al-hamdu lillāh!
All praise belongs to Allāh!

These are just a few small and ordinary words spoken about God and God's duties regarding the section that is the Hundred Divine Names—the Hundred Beautiful Names, al-Asmā'ul-Husnā.

We can never discover the entire extent of this section. It is indescribable: even if all the water in the oceans were turned into ink, even if all the wood in the world were made into pens, and even if we could begin to write, we could never finish.

Such is the Power of God!

—**M. R. Bawa Muhaiyaddeen** (ra)

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